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THE INFLUENCE OF THE SUDAN UPON JEWISH HISTORY.

BY PROF. A. H. SAYCE, OXFORD, ENGLAND.

We have been apt to regard Africa, apart from Egypt and the northern coast, as a land without history. And if we are to listen to Herodotus, "the father of history," Egypt itself would have been no exception, since the Greek historian makes it Asiatic rather than African. Nevertheless, long before the days of Herodotus there were Greeks who had heard that even Africa possessed a civilisation of its own. Far away up the Nile, beyond the Egyptian borders, lived "the blameless Ethiopians" who had cities and kings, wealth and fertile lands. As time went on, more accurate details reached the Greeks about this far-away land of Ethiopia. It was known that Cambyses, the son of Cyrus, had endeavoured to invade it, but that his army had been destroyed in the waterless desert which protected the Ethiopian territories on the north, and eventually Greek travellers explored the country which Cambyses had vainly wished to reach, and even resided in the capital Meroë. Here, between the Atbara and the Blue Nile, they found a prosperous and well-cultivated country, as well as fortified cities and stately temples. Egyptian culture, in fact, had long since been carried thus far up the Nile, trading routes had been es-

tablished with ports on the Red Sea, and the old Greek stories of Ethiopian civilisation turned out after all not to be a fable.

There is evidence in the Old Testament that Ethiopia and its civilisation were known to the people of Palestine even before anything was known about them in Greece. We are apt to regard the Sudan as given to negro savagery from time immemorial, and as making its first appearance in history when overrun by Mohammed Ali of Egypt less than a hundred years ago, or perhaps when rescued from the Jervishes by English arms still more recently. Its other history is almost a blank, and until the middle of the nineteenth century the upper course of the Nile was unknown. The knowledge of the geographer and map-maker ended but a little south of Khartum, at the junction of the Blue and the White Niles.

Nevertheless, there was all this time a passage in the Old Testament that not only showed that the Sudan was making history in the age of Isaiah and Hezekiah, but also that the course of the Nile was already known almost up to its sources. Isaiah was better informed about central Africa than were our immediate fathers or grandfathers, and the ruler of the Sudan was exercising a very real influence upon Jewish politics. In the struggle which the world in which Isaiah lived had to carry on against the power of Assyria, it was to the Ethiopian King that the Jewish politicians looked for help.

"Ho," says Isaiah, according to an amended translation of the Hebrew text, "ho to the land of resounding wings which is beyond the rivers of Cash-(Cush) that sendeth ambassadors by the Nile, even in vessels of reeds upon the waters, saying: Go, ye swift messengers to a nation tall and hairless, to a people terrible from their beginning hitherto; a nation enslaved and trodden down, whose land the rivers divide" (Isa. xviii. 1, 2). It is necessary to have travelled up the White Nile to the so-called region of the Sudd, in order to realise how exactly this description corresponds to fact. As we approach the dreary region of the Sudd, with its endless swamps of papyrus and sword-grass, the air becomes filled with the interminable resonance of insect-wings, with millions of mosquitoes that disturb the traveller's

rest by day and night, and the buzz of poisonous flies that swarm in the damp heat. It is a land, too, which in very truth is divided by rivers. The Sudd is intersected by blind channels which give it the appearance of a network of streams. The few inhabitants—negroes belonging to the Dinka, Shilluk and Bari tribes—are among the most depraved of mankind. They are, nevertheless, an exceptionally tall race, and their want of beard would naturally have struck the full-bearded Jew. The vessels of reeds in which the ambassadors of Cush made their way to this land of resounding wings are still to be seen. They are canoes made of ambach which grows in the Sudd along with the papyrus and sword-grass, and is covered with yellow flowers. As for the "terribleness" of the nation to whom the ambassadors were sent, the negroes of the Upper Nile are still famous for their fierceness and military spirit, in spite of which they have been hunted by the slave-drivers for unnumbered centuries.

It is thus the region of the Sudd and its inhabitants that are described with the accuracy of an eye-witness by the Hebrew prophet. The fact is of historical interest, since it proves that in the eighth century before our era the course of the Nile was already known to the people of Palestine as far, at any rate, as the region where it lost itself in the great swamp. It also proves that the Ethiopian kings claimed authority over the wild negro tribes of the Upper Nile, tho' doubtless the authority was at times as difficult to assert as the authority of the Sudanese government is difficult to assert among some of the same tribes of today. These negro tribes of the southern Sudan, however, are still the recruiting-ground of the Sudanese army; the best and bravest soldiers in its ranks are drafted from among them, and we may gather from the words of Isaiah that the same was the case in his time. Before they would venture to march against the formidable troops of Assyria, the Cushite kings had to send their recruiting-sergeants far up the White Nile, and even to the region of the Sudd, to secure men for the Ethiopian army who were "terrible from their beginning hitherto." Like the Sudanese army of this twentieth century, it is clear that

the Ethiopian army, in the age of Hezekiah, depended for its fighting material on the negroes of the southern Sudan.

Cush or Ethiopia was at this period the dominant power in the valley of the Nile. Who the Ethiopians were is still a matter of dispute; the only point on which scholars are agreed is that they were not negroes. The name of Cush came from the Ethiopians, who gave it to the country north of the Blue Nile. It was from the Ethiopians that the civilisation of Cush was originally derived. The great conquerors of the eighteenth dynasty, before the age of Moses, had extended the southern limits of the Egyptian empire to the eastern banks of the Blue Nile, and had here hunted the lion which still abounds in the neighbourhood. From here, moreover, they had brought the ebony wood which was largely used in the furniture of the period. Cush was placed under the control of a viceroy, and the title of "Prince of Cush" became a sort of equivalent of the English title of "Prince of Wales." In the age of the Pharaoh of the Exodus one of the viceroys of Cush was a Mossu or Moses, but evil days soon afterwards fell upon Egypt and its authority in the Sudan grew more and more nominal. Finally, when Shishak, the leader of the Libyan mercenaries and contemporary of Rehoboam, desired the Egyptian crown, the high-priests of Thebes, who claimed descent from the ancient Pharaohs, retired into the Sudan and there established a theocratic state. There was, indeed, a king or queen, but they were elected by the priesthood, which had no scruple in deposing them if they showed signs of independence. The culture of the state was naturally Egyptian; whatever might have been the race to which the bulk of the people belonged, the ruling caste was an Egyptian aristocracy.

Cush or Ethiopia—as the Greeks called it—had two capitals, Napata in the north, at the foot of "the sacred mountain" Gebel Barkal, and Meroë in the south, midway between the Atbara and the Blue Nile. Napata was probably founded by the kings of the Egyptian twelfth dynasty; at all events it was already a capital in the time of the eighteenth dynasty. Meroë was of later foundation, but after the establishment of the Ethio-

pian Kingdom became the chief seat of government. Here was the great temple of the ram-headed Amon, built in imitation of his temple at Thebes, the remains of which I was fortunate enough to discover last winter. With the decline of the dynasty of Shishak came the opportunity of the Ethiopian priesthood to recover its power and possessions in Egypt. The Pharaohs had ceased to be able to defend their dominions, and the Ethiopian kings were accordingly enjoined to march down the valley of the Nile and reassert the claim of the priests of Amon to be supreme there. Piankhi was the first to do so, and on a stela he erected at Napata he narrates how city upon city in Egypt opened its gates to him, and how the Pharaoh himself acknowledged his supremacy. He returned to Napata laden with tribute and spoil, and the consciousness that henceforth Egypt lay at the feet of the invader from Ethiopia. Other Ethiopian kings followed in his steps, and eventually Shabaka or Sabaco, who is usually identified with the So of the Old Testament (2 Kings xvii. 4), made himself master of the whole country and founded the twenty-fifth dynasty. In the name of Amon the Ethiopian king came back to his own, and it would seem that in Upper Egypt, at least, his claim to be the legitimate lord of Egypt was recognized. The anarchy and misgovernment which had brought the country to the verge of destruction was suppressed, while the danger of foreign invasion was averted for a time by the introduction into it of the Sudanese troops, who took the place of the unwarlike fellahin.

Troops which could defend Egypt from attack had indeed reached it none too soon. The arms of Assyria, like those of some huge polyp, had now extended to the south of Palestine and the borders of Egypt itself. The old monarchy in the valley of the Nile was marked out for attack; its wealth was the coveted prise of the Assyrian leaders, and the intrigues of the Assyrian vassals in Palestine, with its government, furnished a good pretext for invasion. At the very beginning of his reign Sargon of Assyria came into conflict with the Egyptians. "Hanno, king of Gaza," says Sargon, "marched against me

with Sibê, the commander of the Egyptian troops, at the city of Raphia, (but) I overthrew them."

Sibê is the So of the Books of Kings. Whether he is also the Shabaka of the Egyptian monuments has been disputed; personally, I agree with Professor Petrie in believing this to be so. But whether or not the identification is correct, we know that the Ethiopian princes were now in Egypt, directing its policy, fighting its battles and marrying into its royal house. Sargon prudently avoided attacking them, and contented himself with consolidating his authority in Palestine. Babylonia, with Elam behind it, was still unsubdued, and the Assyrian monarch rightly thought that, when there was no longer any danger to be apprehended from Babylonia, it would be time to begin his Egyptian campaign.

He died, however, before he could venture to attack a land which was now defended by the negro troops of the Ethiopian king. It was left for his son and successor, Sennacherib, to commence a struggle which was ultimately to end in the conquest of Egypt. Shabaka, after restoring Egypt to something like its ancient prosperity, had died, and had been followed by two other Ethiopian kings, Shabatoka and Taharka, the Tirkakah of the Old Testament. Taharka was an able prince, and his first act was to strengthen himself against the growing power of Assyria. Envoys were sent to the native princes of Palestine, who were encouraged to revolt from Assyria by promises of Ethiopian aid. Hezekiah of Judah readily listened to the Ethiopian king. Sennacherib did not possess the military prestige of his father; the walls of Jerusalem were strong, and there was a party in the state which believed the city to be impregnable; above all, its Ethiopian allies were nearer at hand than Assyria. Party-feeling, it is true, ran high in Jerusalem, and there were those who held it to be safer policy to side with Assyria rather than with Egypt and Ethiopia; but the anti-Assyrian party, to which the king belonged, naturally prevailed, and Hezekiah threw in his lot with the other princes in the south of Palestine, who thought the favorable moment had come for shaking off the Assyrian yoke. The tribute demanded by Assyria was refused,

and preparations were begun for resistance to the attempt that was certain to be made to punish the rebels.

For four years Sennacherib was too busy elsewhere to be able to turn his attention to the West. Then an overwhelming army was collected together, which left Nineveh with the king at its head on the march to Palestine. The revolted cities of Phoenicia were subdued, and the minor states hastened to testify their repentance and acknowledge the authority of "the great king." Hezekiah, the prime mover in the rebellion, with his Philistine vassals, alone held out. He believed that behind the walls of Jerusalem he could defend himself from the invader until his Ethiopian ally had come to his help. Takarka, indeed, was already on the march. The Ethopian forces had already entered the Jewish territory and were making their way toward Jerusalem. Sennacherib was employed in besieging and sacking the fortified cities in the south of Judah, and a detachment of his army had been sent against the Jewish capital to summon it to surrender when he heard the news. At once he flung himself across the high-road that ran between Egypt and Palestine and endeavoured to block the forward march of the Ethopian king. The two armies met at the little Jewish village of Eltekeh, and Sennacherib claims the victory. Whether it was so complete as he would have us believe may, however, be questioned, since he did not pursue the retreating Ethiopian forces, which were allowed to retire back to Egypt in peace. But the very fact that they retreated proves that whatever advantage was gained in the battle was on the side of Assyria. Hezekiah was left to face his offended sovereign alone; Egypt had once more proved a bruised reed upon which no dependence could be placed.

The battle of Eltekeh had, however, weakened the Assyrian forces. It had also drawn them away from the fortresses they had been besieging and the work of devastation in which they had been engaged. The season was beginning to be late: the dangerous time for epidemics had arrived. Suddenly the plague, brought in perhaps from Egypt, broke out in the Assyrian camp, and the angel of the Lord smote the invading army.

It melted away like snow in the sun, and Sennacherib withdrew the remains of it to Nineveh. Hezekiah was left unsubdued, and Jerusalem untaken; and the Assyrian invader had to be content with the spoil he had captured in the country and the bribe with which the Jewish king had vainly attempted to buy him off.

Several years had to pass before Taharka again found himself in actual conflict with the Assyrians. This time his opponent was a far abler and more formidable opponent than the vain-glorious and inefficient Sennacherib. Sennacherib had been wounded and succeeded by his son Esar-haddon, who was an able administrator at home, and an even better general abroad. Egypt, under its Ethiopian Pharaohs, was still intriguing with his vassals in Palestine, and threatening the trade monopolies which the merchants of Nineveh wished to keep in their own hands. In B. C. 670, accordingly, Esar-haddon crossed the desert which divides Palestine from Egypt, and drove Taharka before him back to Memphis, which soon afterwards surrendered to the Assyrian army. Taharka fled up the Nile, and all Egypt lay at the feet of the Assyrian conquerer.

Esar-haddon erected a monument at Sinjerli, in northern Syria, to commemorate his conquest of Egypt and its Sudanese king. On this Taharka is represented as a prisoner and a negro, and it has, therefore, been assumed that he was of negro origin. But the assumption is more than doubtful. On the monuments of both Egypt and the Sudan he is always depicted with Egyptian, never with negro, features. On the other hand, Taharka was never a prisoner in Assyrian hands. The Assyrian sculptor could never have seen him or known what he was like. The only captives the artists could have seen were the Sudanese soldiers of Taharka, and these, it is true, were of negro race. To conclude that their general also was a negro was perhaps natural, but there is no more reason for believing it to be correct than there is for believing that the English or Egyptian officers of the modern Sudanese regiments must also be of negro blood. All that the Assyrian sculpture proves is that

the soldiers of Taharka were drawn from the negro tribes of the White Nile.

Taharka, so far from being a captive in Assyria, had retreated in safety to his ancestral capital at Napata, and here he was visited by the ambassadors of Esar-haddon, who found themselves for the first time in the heart of Africa. We need not wonder that Esar-haddon should have been proud of the event, and have emphasized the fact that none of his ancestors had done the like "on account of the distance and difficulty of the road."

Nothwithstanding the embassy, however, Taharka returned to Egypt, which had broken into revolt as soon as the backs of the Assyrians were turned. It was, therefore, necessary to reconquer the country, which was divided into twenty satrapies under Assyrian governors. But this policy, too, was a failure; the satraps made common cause with Taharka, and the Assyrian garrisons were driven out. While on the march against his revolted province Esar-haddon died (B. C. 667), and the continuance of the struggle was left to the generals of his son and successor, Assur-Bani-pal. In the end the Assyrians prevailed, but Egypt—the battle-ground between the soliders of Asia and the negroes of the Sudan—suffered too severely in the contest to be of much profit to its conqueror. Time after time the Ethiopian kings were driven back into the fastnesses of their own kingdom beyond the Cataracts, only to return to massacre or expel the Asiatic garrisons, and to build or restore temples on the walls of which they posed as Egyptian Pharaohs. Taharka died and was succeeded by Tanda-Amon, but the struggle between Asia and Africa still went on.

Assyria itself suffered more than Ethiopia. The Egyptian wars were the beginning of that process of exhaustion which, when followed by the wars with Elam and the Scythians, rapidly broke the strength of Assyria and brought about its downfall. Upper Egypt also never recovered from their effects. When Egypt regained its independence it was under dynasties which belonged to the north, and whose power rested on Greek mercenaries. The Ethiopian kings were the last representatives of

the Pharaohs who had made Thebes the capital of the civilised world, the last descendants of the Theban princes and high-priests.

Thebes itself had perished in the struggle. About B. C. 665 it was taken by storm by the general of the Assyrian king, its temples demolished and its stately edifices burned to the ground. For days the work of destruction went on; spoil and captives innumerable were carried to Nineveh, together with two obelisks, the trophies of victory, whose weight amounted to more than seventy tons. The utter destruction of the ancient city made a deep impression on the oriental world; "Art thou better than No-Amon"—the city of Amon,—says Nahum (III. 8, 9), "that was situated among the rivers, that had waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite." The house wherein Amon had dwelt for such long centuries lay in ruins, and the god himself was forced to find a refuge beyond the reach of the Assyrians in distant Ethiopia. Here at Napata and Meroë temples were raised in his honour, and the temple of Amon at Meroë became almost as famous as his ancestral shrine at Karnak.

But when this happened Ethiopia had already ceased to be a world-power. Other empires had arisen in the lands of the Mediterranean, where the history of civilisation was destined to be carried on. It had played its part in that history at a critical moment, and had helped to turn the course both of culture and of religion into a new channel. For a time it held Assyria in check, and prevented it from absorbing the ancient monarchy of Egypt early enough for the vitality of the latter to be destroyed and its recovery made impossible. Still more important was the influence of Ethiopia upon the history of the Jews. Humanly speaking, it was Taharka and his army of negroes from the mosquito-haunted lands of the Sudd who saved Hezekiah and Jerusalem from falling into the hands of Sennacherib, and the Jewish people from sharing the fate of the north Israelitish tribes. Had it not been for the march of the Ethiopian army into Palestine the Assyrian forces would have been

free to besiege Jerusalem at a time when their strength was still undiminished by the battle at Eltekeh, and the pestilence which eventually destroyed them was still far away. And the fall of Jerusalem in the age of Hezekiah would have meant not only the destruction of the Jewish state, but the obliteration of the Jewish people. They would have been transported to another part of the Assyrian empire, there to mingle with the native population and to be lost among them like the tribes of the northern kingdom. There was as yet no remnant prepared to carry down to after ages the message delivered to Israel; more than a century had yet to elapse before that became possible. The reformation of Josiah had not as yet taken place; the first of the great Jewish prophets had but just appeared. We owe it to Taharka and his Ethiopians that the fate which befell Samaria did not also befall Jerusalem, and that the Jewish monarchy was preserved to a time when Jewish religion had learnt to be independent of temple and kingdom and to separate itself from the polytheism and superstitions of the oriental world.

CALVIN AS A CIVIC AND SOCIAL INFLUENCE.

BY PROF. GEORGE BOARDMAN EAGER, D.D., LL.D.

It would seem safe to say concerning those that caricature and curse as well as those that exalt and praise the immortal Genevan, as Dr. Minton says in the August *North American Review,* that a genuine first-hand knowledge of the personality of the great reformer, of the actual nature of his many-sided work, of the real principles which he taught, or of his posthumous influence upon history, is by no means deemed by them an indispensable requisite for their work. It is probably true, too, that no leader of any great movement is regarded today with more general disfavor or with less real comprehension than Calvin.

The fact, however, that so large a part of Christendom has joined this year in celebrating the four hundredth anniversary of his birth is *prima facie* evidence that there is a sense in which he still lives and compels recognition. Even the International Congress of Religious Liberals, that endorsed the movement to erect the monument to Servetus at Vienne, gave its approval to the monument unveiled to Calvin at Geneva on July 15th,—"to that illustrious man and the influences proceeding from him"! The festival, it would seem, indeed, was the whole world's, for the nations of the earth, through their representatives, united in according homage to the memory of this illustrious thinker, writer, reformer, man. Moreover, if this celebration and the interest it has aroused have stimulated many others, as they have the writer, to go behind the traditional Calvin by a restudy of his life and letters and "posthumous influence," with a view to "a first-hand knowledge of the great reformer," of "his many-sided work," and of "the influences proceeding from him," it will not have been in vain. There is a sense in which we of the twentieth century should with one accord welcome a *renaissance* of Calvinism.

Certainly whatever else it has done, or left undone, this anniversary has served to bring out into the clear some things not so well known about Calvin; for instance, the beneficent extent of his influence along practical, civic and social lines. Incidentally, of course, it has helped to correct some radically wrong ideas, and among them these:—that Calvin and Calvinism stand exclusively for a theological, dogmatical and ecclesiastical movement; that Calvin himself was 'a grim, dour churchman who was never happier than when committing the souls of poor, frail, human beings to an eternity among the damned'; and that he was wholly or chiefly responsible for that solitary *crimen nefandum* which history with persistent and far-reaching unfairness has cast into the teeth of the great reformer, the burning of Servetus.

But this well organized celebration has rendered no more valuable or timely service, I take it, than that by which it has brought the thinking world to recognize in an approximately adequate way that Calvin was not simply the great thinker and theologian of the sixteenth century, who did more than any other to organize the chaotic intellectual elements of the times; but that he was, beyond question, the supreme social force of the age as well, and did vastly more than any other to co-ordinate and direct and project into the future the far-reaching social forces of the Reformation; in short, that it was Calvin who, more than any other, under God, gave the model, formulated the ideas and exerted the influence which affected more or less profoundly and formatively, not only the organization of all the independent Protestant denominations, but the whole complex civilization of the Protestant world as well.

In order to a full appreciation of this fact we may well recall some things about the man, the times in which he lived, and the conditions and forces that gave form, direction and efficiency to his labors.

In the first place he was a Frenchman, and as such characteristically practical, not doctrinaire. He cared nothing for speculation for its own sake. Intimate knowledge of the French shows them careful even of little things, true to their motto,

peu et peu, "little by little;" ascending, after all and always, not so much by bounds and leaps as step by step. Mercurial and effervescent on the surface, they have always been stable and conservative at bottom. So it was with Calvin. The French nation itself, though often impelled to a work of destruction, has been always in aim, and ultimately to some degree in achievement, constructive. To denounce even that tumultuous and seemingly godless period, known pre-eminently as "the Revolution," as one of revolution only, rather than of evolution, is to ignore the fact, now conceded by all historians, that the "hell-broth" had been long a-brewing, that it was by no means confined to France, that it was, indeed, race-wide in its workings and bearings, having reference at bottom more to freedom of manhood, the emancipation of the thinker and the fuller development of the citizen, than to mere liberation from political thralldom. It is worth while, I say, to recall that Calvin was a Frenchman, a typical Frenchman, and a sort of epitome and exponent of the French temperament and character, its qualities and limitations.

Moreover, by birth he was an aristocrat, rather than a democrat. His father, Gerard Chauvin, though a cooper, was of noble family, and his mother likewise was high-born, and distinguished for her beauty and refinement, as well as for her piety. It is claimed that he inherited from his father his methodical habits, and the gravity of his disposition, tinctured with censoriousness, which led his schoolmates to fasten on him the nickname of "Accusative;" and from his mother his highly sensitive nervous organization and consequent irritability, his fine patrician features, his native courtesy of manner, and that constitutional shyness which to the end of his life, as contradictory to fact as it may seem to some, he never wholly overcame. His father, we are told, did not err on the side of over-indulgence. He kept his children in great awe, exacting obedience like an Oriental patriarch, testifying his love more by restraining their youthful propensities than by any over-fond caresses or indulgences. The future reformer, though, looked back on his severe training with unfeigned gratitude: "I had,"

he says, "a somewhat severe father, but I rejoice at it, as the source of any virtues I may possess." Born of such parents and trained in such a home, it is not strange that Calvin gave early evidence of deep religious bias and feeling. His boyhood, too, we may readily believe, was not only free from vice, but was that of an incipient reformer; he was known even then to sharply reprove his companions who were loose in their morals. He was, by no means, an ordinary, bouyant, frolicsome youth, but singularly precocious and prematurely grave and restrained. Further, as to his training, Calvin tells us that, when a boy, he was received into the house of the illustrious family of Genlis de Hangert, which held for two generations the episcopal see at Noyon, and that he was at school there with one of the sons of this family. Later he pursued his studies in company with the children of the noble house of Mommor, but at his father's expense. This intimacy with great families fruited in rich results for him, as imparting to him that air of good breeding which never forsook him, and as securing for him a social refinement and a liberal culture which shone forth with rare lustre to the last.

As to the times and conditions under which Calvin lived, we do well to recall that what is styled the intolerance of Calvin, culminating logically, as it is supposed, in the burning of Servetus, was not original with Calvin, nor was it the expression of a special characteristic of Calvinism; but, on the contrary, it was an inheritance from the past, a fatal after-effect of a system, grey with age, which Calvin found in full sway, under which he grew up, and from which, in the very nature of things, it was impossible for him and for the system which acquired his name at once and entirely to liberate themselves. It dates back from Constantine the Great. It was originally a reaction against the horrible persecutions which the first Christian Emperor's Pagan predecessors on the throne had inflicted upon the sect of the Nazarene. It accepted as a *datum* from a still remoter past, that it was the duty of civil government to extirpate every form of false religion and belief. So it was no *find* or *fiat* of Calvinism. It had been held and defended by all Roman Catholic theologians, as it had been re-

lentlessly applied by all reigning Christian princes. In the time of Luther and Calvin the conviction was universal that it was true in principle and right in practice. As Kuyker shows, every famous theologian of the period, Catholic and Protestant, Melancthon first of all, approved of the death by fire of the notorious heretic, Servetus; and the scaffold erected by the Lutherans at Leipzig for Krell, the thorough-going Calvinist, was infinitely more reprehensible, when looked at from a Protestant standpoint. According to the reigning idea of the times, among Catholics and Protestants, there was but one Church of Christ on earth, and it was the function and duty of the Magistrate to protect that Church from schisms, heresies and sectaries, if need be by death. Let us make our appeal to clear historical facts, and let us try to be fair in judging this matter. Let us understand, too, that the underlying and essential characteristics of Calvinism should be sought, not in what it has adopted unmodified from the past, so much as in what it has newly created, or, after subjecting to the test of its own fiery, Scriptural crucible, placed its stamp upon. After the lapse of three and a half centuries one thing is certain, the "free churches" have flourished exclusively in those countries which were touched and kindled by the breath of Calvinism, viz., those in Switzerland, the Netherlands, England, Scotland, and the United States of North America.

Let us recall one other fact, which many forget, if they ever knew, that, so fas as history shows, Calvin, unlike Luther and Zwingli, was never formally ordained, either as Roman Catholic priest, or as Protestant minister of the Gospel. Nevertheless he was theologian, teacher and preacher. This startles us at first blush, but in those times of the universal union of church and state, and of the secularization of sacred things, it was by no means uncommon. After his conversion to the Reformed faith and careful re-study of the Greek New Testament, Calvin heartily espoused the doctrine of the universal priesthood of believers, and, directly or indirectly, sent out many a "lay-preacher" to propagate the new doctrine of salvation. But, judged by history, he was a statesman and social reformer, no

less than a churchman. His father, though originally designing him for the priesthood and starting him in his education accordingly, later dissuaded him from taking orders and had him prepare himself for the more lucrative vocation of the law, which he did under the two most famous jurists and rival leaders of their time, Petrus Stella and Andrea Alciate. He received the degree of Bachelor of Laws at Orleans in 1531, and on leaving the University later was unanimously offered the degree of Doctor of Laws without fee, in recognition of his rare legal attainments and his success in teaching on one occasion in the absence of the professor. His legal studies and his large knowledge of human nature, beyond question, were of vast benefit to him in his multiform work of organization and administration in Geneva.

Calvin's coming to Geneva and "call" to service there, it is worth while to notice, were on this wise. A fierce struggle was on in the little republic, precipitated by the preaching of the Reformed faith by William Farel, first in 1532. A disputation, after the fashion of the times, had been held before "the council." The Romanists had been worsted, a church had been conceded to the Protestants, and a general assembly of the people, 1536, had sworn to God that by his help they would live according to the holy evangelical religion and Word of God lately preached to them, renouncing the mass, images and every other papal abuse. Thus things stood on the memorable evening when Calvin entered the gates of Geneva. He had come "only for a single night," and so would keep his presence secret. But Farel found him out, hurried to the inn and with fiery zeal urged him to stay and help. Calvin, shrinking with his whole soul, made every excuse he could:—he was a student, he did not wish to bind himself to one church, but would try to serve all, he was naturally timid and loved retirement, etc. But Farel was not to be daunted. With the burning zeal of an old prophet he arose, placed himself dramatically before the young man, and in the most solemn manner pronounced a curse on his "studies," if they were to be allowed to keep him from coming to the help of the Lord, to the help of the Lord against

the mighty. "I declare unto thee on the part of God," he thundered, "that, if thou refuse to labor with us here in God's work, he will curse thee; for, in pleading thy 'studies' as an excuse for leaving us, thou seekest thyself more than God!" It was enough. Calvin testifies that it filled him with awe and he felt powerless to resist. Ever sensitive to the voice of Duty, he laid aside his preferences and immediately obeyed what he conceived to be the behest of God through his servant and messenger. "By this imprecation," to quote his own words, "I was so stricken with terror that I desisted from the journey which I had undertaken." He settled down to a work which it is not easy now to define. It was at the instance of Farel, but on the appointment of the council. It was first to deliver a course of lectures in St. Peter's Cathedral, without fixed salary, as the record of February 13, 1537, shows ("Six gold crowns are given to Calvin, seeing that he has hitherto scarcely received anything"). How unknown the frail young foreigner was, and how slight was the impression he first made, is indicated by the minute of September 5, 1536. "Master William Farel stated the need for the lectures begun by *this Frenchman* at St. Peters." He is not even so much as named.

Nevertheless this little Swiss city, and this Republic of Geneva, were destined to become world famous and influential chiefly through "this Frenchman." The city was to become known to the world, indeed, as "the City of Calvin," and the Republic was to owe to him at last the most important role that it should play in history.

Soon after Calvin began to preach he was admitted as one of the stated pastors of Geneva. At first the people were but slightly impressed by him as man or minister. About three months after his coming the two Reformers, Farel and Calvin, scored their first real success in the reformation of the Genevan church. A Confession of Faith prepared chiefly by Calvin was laid by Farel, the chief pastor, before the council and adopted by that body. The articles emphasized the close connection between faith and conduct. Marriages were to be celebrated only in public, after proclaiming the banns three times. All

shops should be shut on Sundays during the services; all images remaining in the churches should be removed. Calvin also proposed and virtually established a system of compulsory education, and prepared and introduced his famous catechism for children—compact, practical, and breathing the spirit of devotion. Laws were already in force forbidding vice and requiring attendance on public worship. The magistrates now warmly supported the reformer's efforts to enforce these regulations. Calvin showed up, indeed, not as the timid scholar, anxious to be left alone with his books, but as the born ruler of men, with a genius for organization and leadership. His principles and severity involved him in numberless conflicts with "the Libertines," in which for a time defeat and victory seemed suspended in an uncertain balance; but he triumphed at last and made Geneva the wonder of the world for civil order, pure morals, liberal learning, also a home and nursery of arts and industries. The external motive that led Calvin to write his "Institutes" was to defend his Reformed brethren and their doctrines against the misrepresentations and persecutions of the King of France, who charged that they were the enemies of civil order, that what he sought to punish them for was, not their religious opinions, but their social and political doctrines. Calvin's work at Geneva, no less than his "Institutes," was a defence of the Reformers against all such charges. We must take account of his spirit and work at Geneva as reformer and statesman, no less than his formulated doctrines, if we would account for his stupendous influence on posterity. He found Geneva a veritable Sodom, it has been said, but he left it a model of good morals and civil order.

It was a time when all Europe was waking up politically and socially, as well as religiously and intellectually; and "this Frenchman" had here the unique opportunity, under God, to head the procession and guide the most aggressive wing of the multiform movement on the way toward its goal; and he was fitted to do it! He had had the training of a priest, of a classicist, of a gentleman, of a jurist—and all combined with his enormous powers, early matured, to turn out the finished

product. The result is such that after three and a half centuries of his leadership and "posthumous influence," an ex-Prime Minister of Holland can say: "Historically, Calvinism indicates the channel in which the Reformation moved, in so far as it was not Lutheran, Anabaptist, or Socinian. Philosophically, it stands for that system of conceptions which, under the influence of the master-mind of Calvin, raised itself to dominance in the several spheres of modern life. As a political name it indicates that political movement which has guaranteed the liberty of nations in constitutional statesmanship." Let us hear some other testimonies. Buckle, not a friend of Calvin, concedes that "the doctrines which in England are called Calvinistic have always been connected with a democratic spirit," and cites the republics of Switzerland, Holland and North America as cases in point. Calvinism, he says, created the Dutch Republic, and made it "the first free nation to put a girdle of empire around the world." Motley says: "It would certainly be unjust and futile to detract from the vast debt which that republic (the Netherlands) owed to the Genevan church." He would have us believe, too, that the seed thoughts of Calvinism, sown in the blood-stained soil of France, gave rise at last to a permanent republic there. They were fighting there, he says, the same great battle as were the Netherlanders. "The valiant cavaliers of Dauphiny and Provence knelt on the ground before the battle, smote their iron breasts with their mailed hands, uttered a Calvinistic prayer, sang a psalm of Marot, and then charged upon Guise under the white plume of the Bearnese." And it was on the Calvinistic weavers and clothiers of Rochelle, according to him, that the Great Prince relied in the hour of danger. He concludes his general survey with these significant words: "Thus to the Calvinists more than to any other class of men, the political liberties of Holland, England and America are due." It was the illustrious Calvinist prince, William of Orange, who at the crisis saved English liberty—he who, as Macauley says, "found in the strong and sharp logic of the Genevan something suited to his intellect and his temper." Of his victory the historian says:

"It has been of all revolutions the most beneficent. It was England's best." Even David Hume declares: "The precious spark of liberty was kindled and preserved by the Puritans alone. It was to this sect that the English owe the whole freedom of their constitution." Taine says, unequivocally and sweepingly: "They founded England; they founded Scotland; they founded the United States; and at this day they are by their descendants founding Australia and colonizing the world." Ranke gives it as his judgment, and Froude, Bancroft and others agree with him: "John Calvin was virtually the founder of America." Surely, in view of such testimonies the sons and daughters of the followers of Calvin today need not fall into shamed silence or purse up their lips in disdain, when the name of this Frenchman is mentioned. The ideas and spirit of Calvin and the Calvinistic Reformation, taken in the broadest sense, have ultimately worked for good the world over, even in priest-ridden Italy and autocratic Russia, in the crumbling and reconstruction of the Turkish Empire, in Persia, and Korea, in the Flowery Kingdom and the hoary Sunrise Empire; and the end is not yet. The fashion and trend of thinking in our day make it especially noteworthy that Calvin so long ago clearly perceived, much more clearly than many of his followers, that the outcome of the Gospel was social righteousness. He was far from content with the salvation of the individual, or with the mere getting of men one by one "out of Hell and into Heaven." Beecher is eloquent, but hardly fair to this fact, when he says: "The Calvinist sees man pressed, burdened, urged on, by the most mighty influencing forces. He is on the march for eternity, and is soon to stand crowned in heaven or to lie sweltering in hell, there to continue forever and ever. Who shall dare to fetter such a being? Get out of his way! Hinder him not, or do it at the peril of your own soul! Let him work out his own salvation as he can!" Calvin was most deeply concerned about the bearing of truth upon conduct and character, of the individual and society, here and now. He sought in very truth to establish the Kingdom of God upon earth. That attitude of Government known as "laissez faire,"

coveted and called for later by the people, was unknown to him. He did not believe that all that men need of government is that it give them room to help themselves. His was the truer social spirit, struggling to utter itself even then in a choking atmosphere, and to shake itself free of the binding chains of custom; a spirit finding its freest and fullest expression only in our own day. It is speaking all about us today, no longer content to say to Government, "Hands Off!" It appeals and pleads: "Help the struggling and suffering! Help the miner to get a sight of the sun; open the door of the factories and release the little children; let the toilers, old and young, breathe the fresh air; train the young citizen for the duties of citizenship; build fit and adequate asylums for the insane and defective; and consider and care for the helpless poor." So in essence spake the spirit of Calvin in Geneva, and so more and more speaks the true spirit of Calvinism today. Its voice is heard above the din of controversy. It is demanding as never before the cleansing of our cities and villages, and the shaping of our legislation, municipal, state and national, so as to make it easier to do right and harder to do wrong. As Dr. John Clifford says, viewing it as the new and nobler spirit of our times: "It is marching through the world. It has appeared even in Turkey. The 'new school' in Constantinople has for the pivot of its teaching 'civic instruction'—the training of the rising generation in a knowledge of its duties and of its social and political rights and of the obligations of brotherhood." It has invaded even conservative Oxford. "There is a wave of social enthusiasm sweeping through the Oxford colleges," says Dr. Estlin Carpenter. This widespread interest in social and political matters may well fill us with hope. "The fact is," says Dr. Carpenter, "if the church does not learn to control the world, the world will certainly absorb the church." Christians of all names may safely welcome this spirit, if not Calvin's outgrown method, and give it free course to be glorified in determining their choices, motives, methods, arguments and appeals. For, as we are beginning to see at last, it is inspired of God. It is the very spirit of the Lord Jesus, the Spirit of "his cross that leads

the generations on," the spirit of a self-sacrificing and self-purifyingly altruism that leaves no room for the wasteful and destructive work of a self-centered egoism. "We call it the *zeit-geist,*" says Dr. Clifford, " 'the spirit of the age.' And so it is; but it is just as truly the spirit of Him who came not to be ministered unto, but to minister, and to give his life a ransom for many." And surely this great Calvinistic movement, that has been one manifestation of it, in spite of its many errors, defects and excesses, is of God, and is helping to bring in "that great, far-off, divine event toward which the whole creation moves."

THE CALVINISM OF CALVIN.

By A. H. Newman, D.D., LL.D.

The topic assigned to the writer in the word above implies that not all that goes under the name of Calvinism can be fairly attributed to John Calvin. That the teachings of Calvin should have undergone modifications during the three centuries and a half that his system has commanded the attention of the Christian world is by no means an isolated phenomenon. A host of scholars today are devoting all of the critical acumen they possess to efforts to determine precisely what the Christianity of Christ was, precisely what original Paulinism was, precisely what Augustinianism involved, precisely what Luther meant to teach. A recent German writer (Lic. Horst Stephan, Luther in den Handlungen seiner Kirche, Giessen, 1907) has shown in a very interesting way how, even before the death of the Reformer, and still more after his death and continuously up to the present time, every phase of thought and life developed in connection with German Protestantism has claimed the precept and example of Luther in its support. The self-indulgent and convivially-disposed have defended their practice by citing Luther's alleged maxim: "Who loves not wine, woman and song lives a fool his whole life long," and by referring to his free indulgence in drink and his extreme hostility to whatever savored of asceticism. The pietistically inclined have found in Luther's precept and practice regarding Scripture study, prayer and meditation abundant support for their type of religious life. Dogmatists have justified their confessional rigor and their bitter polemicism by citing Luther's uncompromising hostility to Romanists, Zwinglians and Anabaptists. Rationalists of the age of "enlightenment" and of later times have found their justification in Luther's intense hostility to mediaeval scholasticism and his free exercise of Bib-

lical criticism; while mystics have found ample support for their fantasies in his early relations to Staupitz and his enthusiastic admiration for Tauler and the "German Theology." Just as every religious teacher who wishes to be aligned with Christians seeks to show his accord with some phase of the life and teachings of Christ, so when Luther became a national hero and his precept and example became normative for great state-controlled and state-supported ecclesiastical institutions, it was natural that Luther's many-sidedness and his very inconsistencies should have been made to do service in the way of securing toleration and consideration for almost every phase of thought.

The authority of the great Genevan Reformer early became normative throughout wide circles and in many ecclesiastical establishments; but Calvin was so unambiguous and self-consistent in his statement of doctrinal positions that it was difficult for widely divergent modes of thought to find shelter under his aegis. Socinianism under Humanistic influence avowedly rejected Calvinism in all of its essential features with the Augustinianism on which it was based and became frankly Pelagian in its anthropology and frankly Arian in its christology. Arminianism, while at first for prudential reasons it sought to disguise its departure from orthodoxy, was soon forced into open warfare with Calvinistic teaching. The same may be said of the Saumur School with John Cameron as leader and Amyrauld Placeus, et al., as propagators and continuators. Each innovator claimed the right to criticize and correct the work of the great master.

The task assigned to the writer may be most usefully performed by allowing Calvin to speak for himself on the principal points of doctrine and practice.

I. THE HOLY SCRIPTURES.

Far more than Augustine, far more than Thomas Aquinas, far more than the old evangelicals of the Middle Ages, far more than Zwingli, or Luther, or the Anabaptists, Calvin laid stress

upon the plenary inspiration and the absolute authority of the canonical books of the Old and New Testaments in all their parts. The old evangelicals and the Anabaptists (except chiliastic theocrats like the Taborites and the Münster men) laid chief stress on the New Testament, and above all on the words of our Lord, and supposed the theocratic system of the Old Testament, with its inclusion by circumcision of the entire population in the covenant membership, its intolerance toward other forms of religion, its infliction of capital punishment for the violation of its rules, its toleration of polygamy and concubinage, its sacerdotalism, its ceremonialism, its permission and requirement of oaths, its encouragement of revenge and the stress it put on the rewards and the penalties of the present life as compared with those of the life to come, had been completely superseded by the gospel of Christ, whose kingdom was not of this world, who practiced and taught meekness, humility, non-resistance, self-abnegation, and the laying up of treasures in heaven and not on earth; and who seemed to them to forbid oaths, magistracy, warfare, capital punishment, the accumulation of wealth, and everything that savored of selfishness and vengefulness.

Equally far removed was Calvin from the capriciousness of Luther, who did not hesitate to exalt or disparage individual books of the Old Testament and the New Testament alike according as they seemed to support or fail to support his favorite doctrine of justification by faith alone, and who, in almost Manichaean fashion, contrasted Moses with Christ as darkness with light.

No less distasteful to Calvin was the Humanistic latitudinarianism of Zwingli, who found indication of divine inspiration in Greek philosophy and other systems of pagan thought and who indulged the "larger hope" with respect to Socrates, Plato, etc. While he did not deny that a modicum of truth was possessed by heathen thinkers, and that all truth spoken intelligently by the impious is from God and is to be accepted as divinely given, yet he insisted that "faith can as little be separated from the word (meaning Scripture) as the sunbeams from the sun." "We do not raise the question here, which we

shall consider elsewhere, whether for the sowing of the word of God whence faith is conceived human ministry is necessary; but we say that the word itself, whencesoever it is conveyed to us, is a mirror, so to speak, in which faith beholds God" (Inst. iii. 2, 6). "Our knowing can consist only in our accepting with humble docility and accepting unconditionally what is laid down in Holy Scripture." In the Scriptures alone God gives witness of himself. He, therefore, who will let the true religion become vital in himself, must make this heavenly doctrine his starting point, and no one will be able in even the slightest degree to attain to sound doctrine unless he become a disciple of Scripture." "The first point of Christianity is, that the Holy Scripture is all our wisdom and that it is necessary for us to listen to God who speaks there, without any sort of modification" [on our part] (Opera, xxvi. 131). He declares the Scriptures to be the only "rule of teaching and learning." He charges papists with blasphemy in denying the sole authority of Scripture. "Let us know that not elsewhere than in the word of the Lord can faith have its foundation," and in "all controversies only its testimony can decide" (Opera xlviii. 393). "Let it stand therefore as a fixed axiom, that no doctrine is worthy of credence unless it is manifestly based upon the Scriptures" (Opera xlviii. 401).

He denounces as sacrilege the Roman Catholic contention that the Scriptures owe their authority to the church, maintaining on the basis of Ephesians 2:20 that the church is founded on the writings of the prophets and the preaching of the apostles. He seeks to set aside the claim of the papists that Augustine is on their side in the controversy by reference to the context of the passage in which he said that he would not believe the gospel unless the authority of the church moved him thereunto, attributing this inconvenient declaration to the stress of Manichean controversy. He answers the question, "Whence then will we be persuaded that the Scriptures have come forth from God unless we take refuge in the decree of the church?" with another: "Whence shall we learn to distinguish light from darkness, white from black, sweet from bitter?" "For,"

he continues, "Scripture bears before itself no obscurer indication of its truth than do white and black things of their color, sweet and bitter things of their taste." To the human mind that has come into right relations with God the divine and infallible quality of Scripture he felt to be so self-evident that to ask for proof was an impertinence.

Accordingly all questions of higher and lower criticism that tended to make uncertain the original perfection or the correct transmission of the Biblical writings he regarded as an evidence of wantonness on the part of those that raised them. Having utterly cast aside church authority and having no confidence in unregenerate reason, he felt a strong necessity for an inerrant guide in religious truth. He became profoundly convinced that the canonical Scriptures of the Old and New Testaments constitute such a guide, and the difficulties involved were easily surmounted by his faith or explained away by his penetrating mind. The self-evidencing character of the Scriptures was closely connected in Calvin's mind with the belief that the Holy Spirit bears testimony to its divine truth in the experience of the believer.

The Reformed churches (Swiss, French, Dutch, Scotch, German, etc.) have abandoned Calvin's doctrine of Holy Scripture, a large proportion of the scholars of these bodies having given up the claim of inerrancy and admitted the right of Lower and Higher Criticism.

II. HIS DOCTRINE OF GOD.

Calvin's idea of God was that of Augustine, with the Neo-Platonic (semi-pantheistic) element eliminated and the Stoical idea of a moral world-order irresistibly working itself out in human history and bringing to naught all finite opposition brought into utmost prominence, the result being in substantial accord with the Old Testament ascription of all natural forces, whether beneficent or hurtful from the human point of view, to God, but with a clearer conception of the moral and intellectual attributes and a great reduction of the anthropomorphic element, in substantial accord with the New Testament teaching,

diminished stress being laid upon the love of God and increased stress upon his functions as lawgiver and judge. As Calvin believed it to be the duty of a Christian man to accept unconditionally the canonical books of the Bible as God's word, notwithstanding the difficulties that present themselves to human reason, so he wisely maintained the infinite wisdom, power, justice and goodness of God, notwithstanding the apparent imperfections in the present world-order and the widespread prevalence of moral evil in human history. While not ignoring the love of God in Christ and his fatherhood of believers through Christ, he prefers to dwell upon the harsher aspects of his nature. God is a "Warrior," a "Lawgiver," a "Consuming Fire," an "Avenger," a "Zealot." Of course he recognizes God as manifesting in Christ and toward believers all the benignant and beneficent attributes manifest in the life and teachings of Christ. Against Calvin's conception of God, no less than against his view of the Scriptures, there has been a widespread revolt among the Reformed churches.

III. PREDESTINATION AND REPROBATION.

In his teaching respecting predestination and reprobation Calvin followed closely in the footsteps of Augustine; but he was less concerned than his great teacher about vindicating the ways of God to men. He conceived that God's glory is manifest just as really in the eternal damnation of the wicked as in the eternal blessedness of the redeemed. "All are not created in a condition of equality; but to some life eternal, to others damnation eternal is foreordained. God in his hidden counsel chooses whom he will, others being rejected. We say that in his eternal and immutable counsel God has determined once for all whom thereafter he would lay hold upon for salvation, and whom, on the other hand, he would devote to destruction." The following articles, printed from an autograph that has been preserved at Geneva (Opera ix. 713), express his view as precisely as could be desired: "Before the first man was created God had established (*statuerat*) what he willed

should take place (*fieri*) concerning the entire human race. In this secret counsel of God it was determined (*factum est*) that Adam should fall away from the integral (unimpaired) state of his nature, and by his defection should draw all his posterity into condemnation to eternal death. On this same decree depends the difference between the elect and the reprobate: because he adopted for himself some for salvation, others he destined to eternal destruction. While the reprobate are vessels of God's just vengeance, the elect, on the other hand, are vessels of mercy; yet no other cause of the difference is to be sought in God than his mere will, which is the highest rule of justice. Although the elect receive by faith the grace of adoption, yet election is not dependent upon faith, but in time and order is prior. As the beginning of faith and perseverance therein flows from God's gratituous election, so no others are truly illuminated in faith or endued with the spirit of regeneration except those whom God chose; but it is necessary that the reprobate either remain in their blindness or fall away from the part of faith if any was in them. Although we are elected in Christ, nevertheless the Lord's decreeing us among his own is prior to his making us members of Christ. Although the will of God is the highest and first cause of all things, and God holds the devil and all the impious in subjection to his will, yet God cannot be called the cause of sin nor the author of evil, nor is he chargeable with any fault. Although God is truly hostile to sin and condemns whatever of injustice there is in men because it is displeasing to him, nevertheless not by his bare permission alone, but also by his expressed assent (*nutu*) and secret decree all the deeds of men are governed. Although the devil and reprobate men are God's ministers and organs and execute his secret judgments, nevertheless God in an incomprehensible manner so works in them and through them that he contracts no contamination from their vice, because he justly and rightly uses their malice to a good end, although the manner is often hidden from us. They act ignorantly and calumniously who say that God is made the author of sin if all things take place, he willing and ordaining them: be-

cause they do not distinguish between the manifest badness of men and the secret judgments of God."

That Calvin was responsible for a pretty high type of Calvinism the above quotation makes abundantly manifest. The question is still worth discussing, whether or not his teaching was distinctly supralapsarian. The writer was at one time inclined to class Calvin with the supralapsarians on the basis of these and similar passages; but a somewhat careful testing led to the conclusion that, while he approached perilously near to supralapsarianism and made use of language that was calculated to lead less cautious thinkers into the supralapsarian ranks, no sentence can be found in his voluminous writings that is inconsistent with sublapsarianism. The writer in his lectures is accustomed to use the following formulae in distinguishing the two positions: Supralaparianism teaches that God in his eternal counsel determined to create the universe, and man in order that man might fall and the opportunity might be furnished to manifest his love and mercy in the salvation of the elect and his justice in the damnation of the non-elect or reprobate. Sublapsarianism, on the other hand, maintains that God determined in his eternal counsel to create the Universe and man, notwithstanding the fact that he foresaw that man would fall and become involved in sin and ruin, but having in mind the working out of a great moral system with the scheme of redemption, the ultimate result of which will exceed in glory a world in which sin should have been impossible, no moral choice having been permitted. The term *supralapsarian* implies that in the divine mind the decree of the fall logically preceded the decree to create; the term *sublapsarian* (*infralapsarian*) implies that the decree of the fall logically succeeded the creative decree. So far as the writer has been able to discover, Calvin never committed himself distinctly to the supralapsarian position, thus understood, as did Beza, his successor in Geneva, Gomar, Piscator, Bogerman, *et al.*, in the Netherlands, Whitgift in England, etc. The interested reader is advised to compare Calvin's statements given above with some unquestionably supralapsarian utterances selected and trans-

lated by the writer and published in his "A Manual of Church History" (Vol. II., pp. 337-339).

Most sublapsarians have differed from Calvin in his attitude toward reprobation, shrinking from ascribing the damnation of the lost to a direct divine decree and preferring to think of them as simply left in their fallen estate from which divine grace alone could rescue them. As none merit salvation and God is under obligation to save none, there is no injustice involved in leaving some to their fate while delivering some. Calvin agrees with supralapsarians in teaching reprobation with the same positiveness and assurance as election.

It is not necessary to dwell here upon the closely related doctrines of election, irresistible divine grace, perseverance of the saints, etc.

IV. THE WILL.

From what we have seen above of Calvin's views on God and Predestination, we could not expect him to find a place in the universe for more than one free will. His most elaborate discussion of this subject is his "Defense of the Sane and Orthodox Doctrine Concerning the Servitude and Liberation of the Human Will Against the Calumnies of Albert Pighius of Kampen," published in 1543. The title itself implies that in man's fallen estate his will is in servitude, while in his regenerate state it becomes free by being brought into joyful accord with the will of God. He maintained that the "will is bound by the servitude of sin," so that "it is not able to move itself toward the good, much less to apply itself to the good." He speaks of the "sinner" as "bound by tight fetters as long as, deserted by the Lord, he acts under the yoke of the devil. Nevertheless will remains, which is strongly inclined and hastens with most eager affection toward sinning; so that man is not deprived of will when he has given himself up to this necessity, but of saneness of will." Calvin insists upon the distinction between necessity and compulsion. God acts freely while he necessarily does only what is good. The devil can do only evil, and yet he

sins voluntarily. "Who, therefore, will say that man sins less voluntarily because he is obnoxious to the necessity of sinning?" (Inst. ed. 1559, II. Ch. iii.) In his polemic against Pighius he is chiefly concerned to defend his doctrine from attemps to identify it with Manichean and Gnostic fatalism, with its blasphemous and immoral consequences, and to explain Augustine, with whom he wishes to be in accord, where in controversy with Manicheaans he seemed to have gone too far in the direction of recognizing human freedom.

V. THE ORDINANCES.

In his doctrine respecting the Lord's Supper Calvin took a position intermediate between that of Zwingli and that of Luther. To regard the Supper with Zwingli as a mere memorial rite seemed to him to strip the ordinance of all solemnity and impressiveness. Denying as he did the Lutheran (Eutychian) doctrine of the communication of all divine attributes, including omnipotence, omnipresence, and omniscience, by the divine to the human nature of Christ, and accordingly denying the ubiquity of Christ's humanity, which he asserted was locally in heaven after the resurrection, he was unable to hold with Luther that after the consecration of the bread and wine in the Supper the body and blood of Christ are present along with the bread and wine (consubstantiation), and are partaken of by all who receive the elements whether they are believers or impious, and even by a mouse if it should chance to devour them. Of course he rejected with even greater horror the Roman Catholic doctrine of transubstantiation, in accordance with which the consecrated elements cease to be bread and wine and become solely and absolutely the body and blood of Christ, while retaining the attributes (appearance, consistency, taste, etc.,) of bread and wine. The result of his efforts to keep clear of the Roman Catholic and Lutheran errors, which he regarded as superstitious and idolatrous, on the one hand, and to avoid the bareness and tendency toward lack of reverence in the Zwinglian position on the other, was a theory that seems rather out of

accord with his habitual clearness and self-consistency, and has in it an element of mysticism which one would not expect to find in Calvin. He speaks of the sacrament as "a spiritual feast where Christ bears witness that he is lifegiving (John 6:51), by which our souls are fed with reference to a true and happy immortality." "First of all, the bread and the wine are the signs which represent to us the invisible nourishment which we receive from the flesh and blood of Christ. For as in baptism God regenerating us inserts us into the society of the church and makes us his own by adoption, so, as we have said, he fulfills in it the office of a provident father of the family in assiduously ministering the food that preserves and maintains us in that life into which he begat us by his word. Since Christ is the only food of the soul, the Heavenly Father invites us to him, in order that refreshed by communion with him we may continually gain vigor until we shall have arrived at heavenly immortality. But since this mystery of the secret union of Christ with the pious is by nature incomprehensible, he exhibits its figure and image in visible signs well fitted for our littleness" (Inst. ed. 1559, iv. Ch. xvii). In other terms, he insisted that in the sacrament the body and blood of Christ are spiritually present and are efficaciously partaken of by the believer. The Anabaptist who celebrated the ordinance with the utmost solemnity as an act of absolute consecration to the service of Christ, involving readiness to follow him unreservedly in self-sacrificing ministry even unto death, is at the same time more intelligible and more in accord with the purpose of the Master in instituting the ordinance.

Calvin believed in the most thorough preparation of heart for participation in the Supper, and resolutely withheld it from such as were under discipline. He also restricted participation in the ordinance to baptized believers.

As in the case of the Lord's Supper, Calvin treats Baptism as one of the "external means to salvation." He defines baptism (Inst. ed. 1559, Bk. iv. Ch. xv.) as follows: "Baptism is a sign of initiation whereby we are chosen into the society of the church in order that, being incorporated in Christ, we may

be counted among the children of God. It has been given to us by God, first that it may minister to our faith toward him, and then that it may minister to confession toward men. Baptism brings three things to our faith: 1. It is placed before us by the Lord as a symbol and proof (*documentum*) of our cleansing, or (that I may better express what I mean) it is, as it were, a certain signed and sealed letter patent (*diploma*) by which he confirms to us that all our sins are blotted out, covered over, obliterated, so that they may never come in sight again or be remembered or imputed. He wishes all who believe to be baptized for the remission of sins." He thus explains such passages as Eph. 5:26, Tit. 3:5, and I. Pet. 3:21, having in view specifically the last: "For he does not wish to signify that our ablution and salvation are effected by water, or that water contains in itself the power of purging, regenerating, renewing, or is the cause of salvation, but only that in this sacrament the knowledge and assurance of such gifts is received. . . . For Paul connected closely the word of life and the baptism of water: as if he should say, Through the gospel the announcement of our ablution and sanctification is brought to us, through baptism the message is sealed. . . . Baptism promises no other purification to us than through the sprinkling of the blood of Christ, which is figured through water on account of the similitude of cleansing and washing."

He repudiates the idea that baptism applies only to past sins and that "other new remedies of expiation are to be sought in other sacraments of whatever kind, as if its power were obsolete as regards the future."

Believing as he did that infants "bring with them damnation from their mothers' womb," and that "even if they have not yet brought forward the fruits of their iniquity, yet have the seed of it included in themselves," "nay, that their whole nature is a sort of seed of sin," and therefore "of necessity odious and abominable to God," he was glad to find in baptism an efficacious remedy." Believers become certain through baptism that this damnation is removed and driven away, since the Lord promises to us in this sign that full and solid remis-

sion has been made both of the guilt which would have been imputed to us and of the punishment which must have been suffered on account of the guilt. They also lay hold upon righteousness, but such as in this life the people of God are able to obtain, that is by imputation only, because the Lord in his mercy holds them for just and innocent."

Anabaptist (Catabaptist) objection made little impression upon Calvin, whether it was directed against Roman Catholic baptism regarded as invalid because administered by the corrupt priesthood of an apostate church, or against infant baptism as absolutely without Scripture warrant and as violative of the Scriptural requirement of faith as the antecedent and condition of baptism, or against community churches in which unregenerate and regenerate alike had membership, or against oaths as definitely prohibited by Christ, or against magistracy as contrary to the practice and teaching of Christ, or against warfare and capital punishment as subversive of the principles of the gospel. He insisted that baptism administered by impious and idolatrous priests in the papal kingdom is administered in the name of the Father, Son, and Holy Spirit and is not man's baptism, but God's.

In meeting the other objections of the Anabaptists to his doctrine and practice he relies largely upon the Old Testament. Infant baptism is defended chiefly on the ground of its analogy to circumcision, community membership and theocratic government on the ground of the divine authority of the Jewish theocracy, where saints and sinners alike had membership and the entire body of the circumcised were required to yield unwilling (if not willing) obedience. Oaths, warfare and capital punishment he defended on Old Testament theocratic grounds, and was at no loss to quote precept and example in their favor. Of course he uses the utmost ingenuity in attempting to show that the teaching of the New Testament is in accord with that of the Old in all of the matters in which his Old Testament theocratic ideas put him at variance with the Anabaptists.

VI. CHURCH AND STATE.

While he recognized the distinction between civil and ecclesiastical authority and administration, and while in Geneva the two kinds of government were kept more or less distinct, in doctrine and practice he was fundamentally theocratic. He recognized God alone as the supreme authority in both church and state. The authority of God is fundamentally expressed in the Scriptures as interpreted by the divinely appointed and commissioned ecclesiastical leaders,—most perfectly of all by Calvin himself. It is the right and the duty of the ecclesiastical authorities to pronounce censure upon all forms of immoral conduct, including undue luxury in food, dress, adornments, etc., undue gaiety, amusements conducive to worldly-mindedness, neglect of church services, irreverent bearing toward the church services, criticism of the ministers, and whatever in the opinion of himself and his clerical associates was out of keeping with the Christian profession, and it was incumbent upon Christian magistrates to execute the censures of the church authorities with imprisonment, fines, banishment, and in the case of heresy that would not yield to argument death at the stake.

While Calvin maintained that ideally the church in a given locality should be made up wholly of faithful Christians, he recognized fully the fact that no community can be expected to be free from unworthy people. Separatism urged by Anabaptists and others he strongly rejected as a means of securing pure membership. From a false and idolatrous church like the papal, Christian men must needs separate themselves; but where the gospel is truly preached and the Christian ordinances duly administered, discipline and not separation is the remedy. If the truly Christian people are in the majority, or can in a legitimate way control the civil administration, it is their bounden duty to do so. By strictly political means he struggled for years to secure a civil administration that would be completely subservient to the ecclesiastical. He finally became strongly entrenched in power by securing the franchise for the thousands of zealous men who driven by persecution from France, Scotland, England, and elsewhere sought refuge and an

opportunity to realize their religious ideals in Geneva. The community thus constituted was by no means a normal one; but it enabled him to exhibit to the world a small theocracy which should serve as a model for larger ones should opportunity occur. He realized fully that men could not be forced to become sincere Christians, as this depended upon divine predestination and the exercise of irresistible divine grace; but he believed it desirable to suppress all open opposition to the theocratic system by the infliction of the severest penalties. If those coerced were of the elect their sufferings would lead to amendment; if they were not of the elect their punishment here below would only anticipate by a short period the eternal punishment that awaited them, would relieve the true Christians of temptation and annoyance, and would deter others from following in their evil way.

So far as the writer is aware, Calvin never used the term *theocracy* to designate his conception of the relations of church and state. His teachings regarding the church and his teachings concerning the state, his scheme of church-state government for Geneva, the manner in which this scheme was executed, and his constant harking back to the Old Testament theocratic system as model and authority, furnish sufficient proof that he was fundamentally theocratic.

Although he was never boastful of his intellectual or spiritual attainments in any offensive sense, there is a quiet assumption of authority and finality in his interpretation of Scripture and his doctrinal formulations that leave the impression that he considered himself divinely endued with a fulness of understanding that fell little short of infallibility; and there is no reason to believe that he was capable of conceiving it possible that anyone could differ materially from himself without being so morally perverse and intellectually obtuse as to have no claim to generous consideration.

CALVIN AS AN INTERPRETER OF SCRIPTURE.

BY PROF. A. T. ROBERTSON, D.D.

There is little that is new to be said concerning the wonderful work of Calvin as an expounder of the Word of God. For nearly four hundred years students of the Bible have found in his lucid and sane comments the clearest light available on many points of great interest. There was once, perhaps, a tendency to overestimate the value of his work. But even so now, after all the progress made in research, there is still great value in the keen spiritual insight and intellectual acumen of Calvin. He was a real scholar in his knowledge of Hebrew and Greek, and wrote in Latin that had a classic flavor, though, like all the current ecclesiastical Latin, much modernized. He went to the sources, as every interpreter should, and thus was able to draw his water from the original fountain of truth.

Calvin took little interest in textual criticism. Indeed, the matter was little understood in his time. He did face questions of authorship at various points, but matters of introduction always held a subordinate place in his mind. He did not think that Paul wrote Hebrews, though he considered the book one of the greatest in the New Testament. He was only willing to use II. Peter with the understanding that Peter wrote it. Honesty and candor were distinct marks of the work of Calvin, hence he had little use for the allegorical method of interpretation which had been so long in vogue. He made few allusions to the old Greek commentators. He sought to interpret the book according to its real historical sense with practical applications. He over-rated the application to the Pope, as was indeed natural under the circumstances.

The dogmatic interest held him chiefly. Hence Romans was the foundation of his "Institutes." He loved the majesty of God and littleness of man developed in Romans. Indeed, Calvin was best on Paul's Epistles where the dogmatic element

is prominent. But the Prophets appealed to Calvin strongly, as did the Psalms. He began the historical books last and did not finish them. He expounded all the books save Judges, Ruth, Samuel, Kings, Esther, Nehemiah, Ezra, Proverbs, Ecclesiastes, Song of Solomon, Revelation. He was fond of Daniel, but said that he did not understand the Apocalypse.

He is at home on Acts, and shows fine spiritual sympathy with the narrative.

Calvin possessed historical imagination in the sense that he could make the characters live before the reader. He learned how to do this work in his lectures to theological students in Strassburg and Geneva. He seized the heart of Scripture and made it popular, though thoroughly scholarly. He came at times to have an audience of one thousand eager listeners. What he cared for most, as he himself states, was to get the spirit of the writer with clearness and brevity. He insisted on clearness and brevity as absolutely essential for a true interpreter.

He was not often led astray by long digressions (barring the Pope), but kept to the main track as a rule.

He avoided mere subtleties of language and of ideas. He did not seek to show mere ingenuity, and sought by the historical grammatical method to facilitate the real knowledge of the Scriptures.

He had withal real piety of spirit, great common sense and lucidity of style. With a real Christian experience he spoke out of a full heart.

DR. DANIEL FEATLEY AND THE FIRST CALVINISTIC BAPTIST CONFESSION.

BY W. J. M'GLOTHLIN, PH.D., D.D.

Dr. Daniel Featley was an influential and rather liberal clergyman of the Church of England at the outbreak of the Civil War. He was an Oxford graduate, a scholar of very considerable learning, a famous author and controversialist, a preacher of ability, holding high ecclesiastical positions and standing well with the civil authorities. He was a relentless opponent of Catholicism, a convinced supporter of the episcopacy, but opposed to the High-church views and the high-handed practices of Laud, an opponent of the Presbyterians and the Independents. He was rector in London, popular and influential. Proof of his high standing and influence as well as of his liberal views is found in the fact that he was selected by Parliament as one of the very few Episcopalians chosen to sit in the Westminster Assembly. He attended some of the sessions of this body, but was discovered to be in correspondence with Archbishop Ussher, who was with the king and his royal forces at Oxford. As a consequence he was thrown into prison as a suspected spy, and died in 1646 without obtaining release.

Being such a famous controversialist it was perfectly natural that he should take up the cudgel against the Baptists when they began to make their influence felt in the early forties of the seventeenth century. He had quickly discovered them when they began work in London, 1612 or 1613, for he says in the "Epistle Dedicatory" to "Dippers Dipt," written in 1645, that Anabaptism had "thrust out its sting neer the place of my residence, for more than twenty yeeres." October 17, 1642, he had held a public disputation with a company of Anabaptists in Southwark and in his own opinion had overwhelmed them. The distractions of the time seem to have prevented any further conflict with them until his imprisonment gave him leisure to

take up controversy again. While thus confined he wrote against the Catholics on one side and the Puritans on the other. He then took up the controversy against the Baptists again, occasioned, it may be, by the presence of Henry Denne, an influential Baptist preacher, as a fellow prisoner. Moreover the tediousness of his imprisonment had much to do with the origin and bitter tone of his "Dippers Dipt." He says, "I could not think of any fitter employment for the present than to perfect the notes taken long since in that Disputation, [against the Baptists 1642] and to supply whatsoever might seeme lacking to the fuller confutation of those erroneous tenets, and to commend both to the publike view, that the *Antidote might be there ready, where the infection first broke out.*" Again he says it is a *"desire for the time to forget my unsufferable* pressures, *which hath now set me on worke."* He felt impelled to preach, he says, and yet could neither regain his freedom nor obtain permission to preach in prison; so he undertakes "to preach with the pen; which I can hardly dip into any other liquor, then the juice of Gall, in regard of the malignity of the times, and the insolencies of the enemies of the truth." Accordingly he furbished up the notes of his disputation with the Baptists held in 1642, added eight other chapters, making a book of two hundred pages, dedicated the whole to Parliament and gave it to the public. It was evidently a last desperate bid for freedom which he had been unable to obtain otherwise. By attacking the supposed disloyalty of the Baptists to the State he thought to prove his own; and thus lead Parliament to relent. And he did dip his pen in gall. Ridicule, invective, denunciation, cries of alarm and danger, and sober Scriptural argument are mingled throughout the book. The frontispiece was a caricature of a baptismal scene which certainly added piquancy to the book. It proved to be his most popular book, running through six editions in as many years, and enjoying an enormous sale for that time.

There can be no doubt that Featley was sincere in his fears of the Baptists. In the "Epistle" dedicating the work to Parliament he warns that body that "of all Heretiques and Schis-

matiques the Anabaptists in three regards ought to be most carefully looked unto, and severely punished, if not utterly exterminated and banished out of the Church and Kingdome." The three regards were (1) "their affinity with many other damnable Heretiques, both ancient and later," (2) "their audacious attempts upon Church and State," for whereas other heretics are disposed to submit to state and church and keep out of view, these Anabaptists come boldly forward and not only demand complete toleration but "upbraid the state with their merit in hazarding their estate and persons in this present War, and boast with swelling words of vanity that they expect somewhat more then a toleration. They preach, and print, and practice their Hereticall impieties openly; they hold their Conventicles weekly in our chiefe Cities, and Suburbs thereof, and there prophesie by turnes; . . . They flock in great multitudes to their *Jordans,* and both Sexes enter into the River, and are dipt after their manner with a kind of *spell* containing the heads of their erroneous tenets." (3) The third reason assigned for the importance of the forcible suppression of the Anabaptists was "the peculiar malignity this heresie hath to Magistracie; other heresies are stricken by Authority, this strikes at Authority itselfe;" they "in expresse termes deny both the Legislative power in the Commons to propound or enact Lawes in matter of Religion, and all coercive power in the house of Peeres, or any other, to inflict civill punishment for the violation of them." In his address to a friend he says that among all heretics "the Papists and Anabaptists are most dangerous and pestilent enemies, the one to the Church, the other to the State."

In most of this Featley was undoubtedly right. The Baptists and their views were dangerous enemies to his conceptions of the power and functions both of State and of Church. In fact time has proven that his fears were well grounded. No other body of people have done so much to break the fetters of ecclesiastical and civil tyranny and oppression. They were growing rapidly (he says they then boasted of forty-seven churches) and his alarm proves as well his ability to estimate

the significance of the movement as the completeness of the support given by him to the prevailing views of the time.

But Featley made two serious mistakes. He believed that all Baptists were Pelagian or at least Arminian. This was natural, for the Anabaptists and the earlier English Baptists had held these views. No heresy was worse than Arminianism to the great majority of Englishmen at this time. But the fortunes of the Baptist faith were to be in the keeping of Calvinists for the future, though this was not then known by Featley.

But the capital blunder was in identifying them with the Anabaptists. He knows that there had been Anabaptists, hidden away in England, in the reigns of Elizabeth and James and believes that the distractions of the times have given the opportunity for the terrible error to break forth in the open. "Of late," he says, "since the unhappy distractions which our sinnes have brought upon us, the Temporall Sword being other wayes imployed, and the *Spiritual locked up fast in the scabberd,* this Sect, among others, hath so far presumed upon the patience of the State, that it hath held weekly Conventicles, re-baptized hundreds of men and women together in the twilight in Rivelets, and some armes of the Thames, and elsewhere, dipping them over head and eares." He knew of their rebaptism, their most striking point of similarity with the Anabaptists, and concluded that they were in all respects the same. He and all their opponents called them Anabaptists, while the Calvinistic Baptists repudiated the identification and its implications with all possible decision. Having identified them with the continental Anabaptists he proceeded to charge them with all the errors of doctrine and life of which that body was accused. It is fortunately impossible at this day to understand the apprehension and opprobrium that clung to the name Anabaptist. Some of it was deserved, but most of it was slander or fear of those distinctive tenets of the Anabaptists which are now their glory. But the Baptists did not hold many of their objectionable views, and were free from their fanaticism. What he says therefore against the Anabaptists, which constitutes most of his book, is largely beside the mark. And Featley cannot be wholly

acquitted of blame here. He had the new Confession of Faith of the Baptists, drawn up in 1644, in his hands and could know what they believed. In fact he did know, but could not bring himself to believe that this confession fully and fairly represented their views. And it did not, as we know, represent the views of the entire body of Baptists. The majority of them, perhaps, were Arminian, which in some cases shaded off into Pelagianism and the two parties had little or nothing to do with each other. But this Featley does not seem to understand.

In the last chapter of his book he comes to speak of the confession of 1644. He says that according to this statement, "they neither teach free-will, nor falling away from grace with the *Arminians,* nor deny originall sin with the *Pelagians,* nor disclaime Magistracy with the *Jesuites,* nor maintain plurality of wives with the *Polygamists,* nor community of goods with the *Apostolici,* nor going naked with the *Adamites;* much less averre the mortality of the soule with *Epicures* and *Psychopannichists.*" But "they offer to the unlearned their faire cup full of venome, anointing the brim with the honey of sweet and holy words. . . . They cover a little rats-bane in a great quanity of sugar, that it may not be discerned: For, among the fifty-three Articles of their Confession, there are not above six but may passe with a faire construction; and in those six, none of the foulest and most odious positions, wherewith that Sect is aspersed, are expressed." What is the explanation? he asks. Are all who have written against the Anabaptists in the past only slanderers? By no means, says Featley. All that was alleged against those Anabaptists was true, and "if their Scholars in England have learned no such doctrines from them, it is because they are *punies* in their Schoole, and have not taken any *lesson* in *the upper forms.* . . . It seems to me, that these Anabaptists are but *in fieri* (as Schooles speak) not *in facto esse*: like the fish and the serpents in the mud of *Nilus,* not fully shaped; like a statue in the Stone-cutter's shop, not finished: They are Anabaptists but in part, not in whole" (p. 148). He saw clearly that they were not Anabaptists if that confession was expressive of their real sentiments; they them-

selves constantly protested that they were not Anabaptists, and yet some modern historians undertake to prove the identity. The old way was to start from the other end of the line and attempt to prove that Baptists were Anabaptists, the new way is to start from this end and attempt to prove that the Anabaptists were Baptists. Both efforts fail. There were important agreements, but there were also very important differences.

Of the fifty-three articles of their confession he criticises only six. In Article XXXI they had said with regard to the possession of property by Christians: "Whatsoever the Saints, any of them doe possesse or enjoy of God in this life, is onely by faith." These words were declared by Featley to savor of ancient error, and he undertook to prove from Scripture that possession of property was by legal earthly right and not of God's grace.

These words in Article XXXVIII, "That the due maintenance of the officers aforesaid should be the free, and voluntary communication of the Church, and not by constraint to be compelled from the people by a forced Law," he criticised as ambiguous. If they meant that the support of the ministry should be voluntary so that the law need not be invoked he agreed; but if they meant that there should be no power to invoke the law in case of neglect or refusal to support the church officers, this he regards as a damnable error.

Article XXXIX reads as follows, "That Baptisme is an Ordinance of the New Testament, given by Christ, to be dispensed onely upon persons professing faith, or that are Disciples, or taught, who upon a profession of faith, ought to be baptised." Featley recognizes this as the essence of their Anabaptist contention. "Here they lispe not, but speak out plain their Anabaptisticall doctrine: whereby they exclude all children of the faithfull, from the sacrament of entrance into the Church, and the only outward meanes of their salvation in that state." He declares that the truth of their contention hangs on the word "onely," and that that word is neither found in nor can it be justly inferred from any of the proof texts cited by them. Of

course, he says, all who have come to years must profess faith before baptism. The positive of their proposition is true, but the negative most false. If the word "onely" were omitted from the article it would not be objectionable, Featley asserts.

Article XL defines the mode of baptism as follows: "The way and manner of the dispensing of this Ordinance, the Scripture holds out to be dipping or plunging the whole body under water; it being a signe, must answer the thing signified, which are these: first, the washing the whole soule in the blood of Christ; secondly, that interest the Saints have in the death, buriall, and resurrection; thirdly, together with a confirmation of our faith, that as certainly as the body is buried under water, and riseth againe, so certainly shall the bodies of the Saints be raised by the power of Christ, in the day of the resurrection, to reigne with Christ."

On this article Featley remarks, "This Article is wholly sowred with the new leaven of Anabaptisme, I say *new leaven;* for it cannot be proved, that any of the ancient Anabaptists maintained any such position, there being three wayes of baptizing, either by dipping, or washing, or sprinkling." He maintains that Scripture nowhere, either by precept or example, prescribes dipping as the only mode. He has no objection to immersion, but only to the position that immersion is the only Scriptural mode, in this respect being in agreement with many of the leading men of his time.

Article XLI has regard to the administrator or baptism and is as follows: "The persons designed by Christ, to dispense this Ordinance, the Scriptures hold forth to be a preaching Disciple, it being no where tyed to a particular Church-officer, or person extraordinarily sent, the commission injoyning the administration, being given to them under no other consideration, but as considered Disciples."

Naturally this article was very offensive to the Episcopal clergyman, Featley. It had decidedly too little ecclesiasticism in it; it would bring utter confusion in the church of God, he thought. Ordinances must be administered by officers. In particular he ridiculed the expression, "preaching disciple," as

sounding "as harshly as a Scholar-Master, or a Lecturing hearer."

Finally he objected to these words in Article XLV: "That such to whom God hath given gifts, being tryed in the church, may and ought by the appointment of the congregation, to prophesie." The word "prophesy" had been used for lay and unofficial preaching by the Anabaptists and others for a long time. Sometimes wild fanaticism and loose views had found a cloak in this word. Because, therefore, of its history and the flavor of lay activity which clung about it, the word was particularly objectionable to the official church. Featley declares that all the fanatical doings of the wild Anabaptists of the continent were hidden in the word and might break forth again.

Such was the criticism of Dr. Daniel Featley in his famous book "Dippers Dipt." The fact that so able and famous a man should write a book against the Baptists is proof of their rapidly increasing power. Owing to the character of the book and the fame of the author the Baptists felt it incumbent on them to make reply. Henry Denne challenged the author to a public disputation in the prison. The challenge was accepted, but after the debate had proceeded some time Featley refused to go on on the plea that it was dangerous to do so without a license. Denne then published a reply entitled "Antichrist unmasked, etc." Samuel Richardson also published a reply entitled "Brief considerations on Dr. Featley, his Book, intituled the Dipper Dipt." But these, being replies by individuals, were felt to be inadequate. There should be a united and official answer dedicated, as was Featley's book to Parliament, and brought directly to the attention of that body. But what form should the answer take? Surely nothing could be more appropriate than the very confession which he had criticised and which had been before the public now for two years as the acknowledged and official statement of their views.

For this high service the confession was very carefully revised. The language was made clearer in some places, the material was somewhat rearranged at points and in general made more presentable. But what of Featley's criticisms?

Manifestly it would be the part of wisdom to remove as far as possible the statements to which he had made objection. And this they did to an extent that surprises a Baptist at the present day. They did not give up any of their contentions, but they blunted the point of the language of the confession to such an extent as to lead them to the very edge of unfaithfulness.

In response to Featley's criticism of Article XXXI the revision reads: "Whatsoever the Saints possesse or enjoy of God spiritually, is by faith; and outward and temporall things are lawfully enjoyed by a civill right by them who have no faith." There is nothing surprising here. They only make clear and plain what was probably their original meaning. But it was clearly in response to Featley's criticism.

The change in Article XXXVIII is surprising. Here they omit the phrase "and not by constraint to be compelled from the people by a forced Law" altogether, so that the revised article reads, "The ministers of Christ ought to have whatsoever they shall need, supplied freely by the Church, that according to Christ's ordinance, they that preach the Gospel, should live of the Gospel by the law of Christ." The Baptist point of religious freedom and separation between church and state is so far blunted that Dr. Featley himself could have signed it without hesitation or reservation. The Baptists could maintain their position under this article, but no longer by it.

They so far give heed to Dr. Featley's criticism of Article XXXIX on the subject of baptism as to remove the word "only," saying now "it is to be dispensed upon persons professing faith," whereas before it read "only upon persons professing faith." Again the point of the Baptist contention is gone and their critic could sign the revised article without constraint of conscience. One can here scarcely defend them against the charge of unfaithfulness to their convictions.

The change in Article XL on the mode of baptism is equally surprising. In the first edition they say, "The way and manner of the dispensing of this ordinance, the Scripture holds out to be dipping or plunging, etc." This Featley denied, saying that the Scriptures nowhere, either by precept or example, pre-

scribe immersion as the only mode of baptism. In response to that criticism the article reads in the revised edition, "That the way and manner of the dispensing this ordinance is dipping or plunging, etc.," all reference to Scripture authority being removed. They cling to their mode, but give up or at least do not any longer assert it on Scripture authority. One is positively amazed at these last three concessions on matters that were then and are now regarded as essential Baptist doctrines.

In deference to the criticism on Article XLI they modify the term "preaching disciple" into plain "disciple" and add at the end of the article after the word "Disciples," the phrase "being men able to preach the Gospel." Here they again give nothing away and only remove an unhappy phrase.

There is no evidence that Featley's criticism of the word "prophesy" had any effect on them. To us it is rather surprising that they should have retained this offensive term when they gave up what seems to us so much more important. Perhaps their steadfastness in its retention was due to the fact that it was the word generally applied to unofficial lay preaching, and that they could not and would not give up.

Featley had also declared that they did not regard it as permissible for a Christian to serve as a civil magistrate or take an oath. This was true of the great body of the Anabaptists, but it was not true of the Baptists and it had not occurred to them to put an article on the subject into their first confession. Accordingly they add to the revised edition the following article on those subjects and number it L. "It is lawfull for a Christian to be a Magistrate or Civill Officer; and also it is lawfull to take an Oath, so it be in truth, and in judgement, and in righteousness, for confirmation of truth, and ending of all strife; and that by rash and vaine Oaths the Lord is provoked, and this Land mournes."

From this it will be seen that Featley's book made a profound impression on the Baptists—not on their views, but on the statement of those views. They felt the necessity of removing every possible cause of offense in the statement of those

views, and in three instances they go to the danger line by way of concession, if not beyond it. It only shows how sensitive they were to the dangers that beset them. This revised edition of their confession was dedicated to Parliament and published. It was reprinted several times and be it said to the credit of Englishmen that it very soon removed all fear and misunderstanding of the Baptists among intelligent religious people. It did not convince them of the Baptist peculiarities, but it did convince them that Baptists were not dangerous to the State or society.

TENNYSON'S RELIGIOUS LIFE AND TEACHINGS.

BY MISS A. G. WELD (NIECE OF TENNYSON).

It is surprising how many people still continue to read Tennyson's poetry with their attention so exclusively directed to the beauty of its form that they entirely ignore the soul within it, for whose sake the casket was so exquisitely wrought, and are thus led to assert that it is as an artist rather than as a teacher that Tennyson takes his high rank among the great poets of the nineteenth century; whereas he assured me that any measure of perfection to which he might have attained as an artist in metre was imperfect compared with the standard he had set before himself, since he felt that the gift of poetry was bestowed upon him by his Heavenly Father as "a great trust" that it might be the vehicle in which he was permitted to convey to his fellowmen the message he had received from the Master. He told me that his sense of the divine source of this gift was almost awful to him, since he felt that every word of his ought to be consecrated to the service of Him who had touched his lips with that fire of Heaven which was to enable him to speak in God's name to his age. So that great as was the delight he felt in the exercise of his art, the constant realisation of his responsibility so far outweighed to him the joy of production that he was wont to say to me that nothing he had ever written seemed to him to have reached that perfection short of which he must never rest, and that all he could hope was that he had brought men a little nearer to God; for as he sat day by day at the Master's feet with that humility of childhood which he kept to his dying hour, he felt no words of his could ever fully reproduce the messages which were being spoken to his own heart, and yet that he must strive with all his might to clothe them in the best language he could find. And so he sang on all through that long life of his, not that he might receive the

homage of his own or future ages as a consummate artist, but as one to whom, all unworthy though he deemed himself, the mission had been entrusted of raising the thoughts of all who should come under his influence to a higher, diviner level—the level to which he himself knew not how completely he had attained.

Tennyson liked best to dwell on the simpler side of religion as a child could understand it and so there is little of dogma in his writings, and this being the case it may be well to mention that in one of his many talks to me about religion he told me that he loved the hymn, "Holy, holy, holy, Lord God Almighty", and should like to write such a one. His reverent admiration for this hymn was the measure of his indignant reprobation of the writings of those who would represent God the Father as an angry Deity only to be appeased by the sacrifice of His all-loving Son. "We must never," he said, "in the Trinity lose sight of the unity of the God-head, the Three persons of the Trinity being like three candles giving together one light." And so he firmly held that the Divine Father was just as much "immortal Love" as the "strong Son of God." That expression, "Strong Son of God", with which "In Memoriam" opens reminds us that Tennyson, to whom every word was of weight and meaning, has here placed in the very forefront of his great poem, the epithet marking the stress he laid on the Divine strength, that supporting strength to which he thought sufficient value was not attached in our present theology, which dwells too much on the weakness and sufferings of Christ in His Passion, instead of on His might, which an earlier Christianity has depicted in the mosaics of Ravenna.

Tennyson was giften with a voice of marvellous depth and resonance, and never did its rich harmonies vibrate with greater fullness than when reading aloud a chapter of Isaiah which his knowledge of the original Hebrew caused him to be able to render still more impressively than he could otherwise have done. He was a constant and earnest student of the Bible, and so completely entered into its many-sidedness that he was able to do justice to those who laid stress on points in it

made less of by the church in which he had been brought up. In his conversation and his poetry he was ever seeking to help forward the desire of Christ "That they all may be one," and therefore, like St. Paul with the men of Athens, he was always looking out for points of agreement in matters theological rather than for differences, and he could realise attitudes of mind widely different from his own so long as they wore the earnest views of the men and women holding them. And so perfectly did he realise and depict these varied views that they have frequently been confounded with his own. For instance I have found it hard to convince Roman Catholic priests that any, save one of their own faith, could have known the special religious ideas of the Irish peasants to which he gives expression in his "To-Morrow", and the same might be said of the pillar-saint in "St. Simon Stylites" and the nun in "St. Agnes' Eve", whilst agnostics have been ready to claim Tennyson, because of the lines in "In Memoriam",

> "There lives more faith in honest doubt,
> Believe me, than in half the creeds,"

neglecting to read the context which shows that the man indicated is he alone who, while honest enough to acknowledge his doubts instead of seeking to smother them out of sight under a creed that has become unreal to him, yet does battle with these very doubts in the strength of the power that he knew to be with him all through the darkness of that period of doubt, and

> . . . . . "thus he came at length
> To find a stronger faith his own."

The conquest of unbelief is even more finely expressed in the poem entitled "Doubt and Prayer" where the man prays to that

> "Love which is, and was"
> "My Father, and my Brother and my God"

that He would

"Let blow the trumpet strongly while I pray,"
"Till this embattled wall of unbelief"
"My prison, not my fortress, fall away!"

"While I pray"—this is the keynote to the whole religious life of Tennyson who was pre-eminently a man of prayer, and it is from his own experience that he wrote in the "Morte d'Arthur",

"Pray for my soul. More things are wrought by prayer
"Than this world dreams of. Wherefore let thy voice
"Rise like a fountain for me night and day.
For what are men better than sheep or goats
"That nourish a blind life within the brain,
"If, knowing God, they lift not hands of prayer
"Both for themselves and those who call them friend?
"For so the whole round earth is every way
"Bound by gold chains about the feet of God.

More than half a century had passed since he had written these lines when Tennyson told me that not one earnest prayer of his had ever failed to receive an answer, for to him prayer was

"A breath that fleets beyond this iron world
And touches Him Who made it."

He said that "the reason why men find it hard to regard prayer in the same light in which it was formerly regarded is that we seem to know more of the unchangeableness of Law." But on this point we must remember that

"God is law, say the wise; O Soul, and let us rejoice,"
"For if he thunder by law, the thunder is yet His voice."

Prayer he compared to "opening a sluice between the great ocean and our little channels, when the great sea gathers itself together and flows in at full tide."

Tennyson being not only, like his brother Charles, my uncle by marriage but also being my guardian used to be as a father to me in religious matters and it was of these that he talked the most to me when I lived close to him in the Isle of Wight and seldom missed a daily walk with him. The province of religion was a very wide one to him for he looked for and found everywhere the presence of God and so all men and all things were sacred to him. Like Shakespeare he could discover the spark of good among the ashes of evil, and though he knew full well that all earthly good must needs be imperfect he took no delight in finding the evil that might be mingled with it unless by so doing he was sure of being able to help to purge away that evil.

Tennyson considered worldliness one of the most besetting sins of the age and one harder to root out than untruthfulness and impurity, because while none could harbor those sins without their presence betraying itself, worldliness could exist unsuspected until it had poisoned the whole nature, unless a constant watch were kept over the motives of every action. He believed the study of nature in a religious and scientific spirit to be a great antidote to worldliness, as showing the individual his true position in the universe; for, as he said to me, "When I think of the mighty worlds around us, to which ours is but a speck, I feel what poor little worms we are, and ask myself, 'What is greatness?'" And yet the human mind crushed by the contemplation of the immensity of God's creation is raised again, my uncle deemed, by the fact that "God reveals Himself in each individual soul" which can therefore be great in the greatness of God.

Tennyson considered the freedom of the human will, and the starry heavens as the two greatest marvels that come under our observation and night after night did he mount to the platform on the roof of Farringford (his house in the Isle of Wight) to study astronomy of which he knew not a little, as he did also of geology and botany. By constant reading and earnest converse with his many scientific friends he kept himself abreast of all the great discoveries of our time in science

and archæology, which always led with him to the greater confirmation of his faith in God because he knew that all truth, once proved to be such, must be Divine.

The whole circle of Tennyson's poetry bears witness to his intense love of Nature from the tiniest shell and flower that never escaped his notice, to the fossil bones of the huge Saurians; and when looking over a wide stretch of landscape he would reconstruct it in his mind's eye as it was in long past ages so vividly that he would make those to whom he spoke see it with him. Then perchance he would suddenly turn his mind from the contemplation of that mighty river of old "as big as the Rhine and the Rhone rolled into one" to watch the sunlight gilding to a deeper shade of gold the fragile rock-cistus bloom at his feet and tenderly plucking the delicate flower would hold it lovingly in his hand and looking up say to the companion of his walk, "There is not a flower on all this down that owes to the sun what I owe to Christ."

The fine stature of Tennyson at Lincoln represents him with the little plant of "Live-in-idleness" which he plucked out of the "crannied wall" at Farringford and of which "little flower" he wrote

"If I could understand
"What you are root and all, and all in all,
"I should know what God and man is.

Into the conceptions which with our limited capacities we are able to form of God Tennyson considered that a certain amount of anthropomorphism must necessarily enter "because though there may be infinitely higher beings than ourselves in the worlds beyond ours, yet to our conception man is the highest form of being. "E... says," he continued, "there is something higher than God. If there be, then it must be God. Whatever is the highest of all must be the Deity, call it by what name you will. Matter, space and time are all illusions, but above and beyond them all is God, who is no illusion. Time has no absolute existence, and we can as little con-

ceive of space being finite as of its being infinite. We can really understand the existence of spirit much better than that of matter, which is to me far more incomprehensible than spirit. We see nothing as it really is, not even our fellow-creatures." This conviction of how hard it is to know our fellow-creatures, and therefore how easy it is to misrepresent them made him put the best possible construction upon people's words and actions. I am sure his attitude toward them made them better men and women than they would otherwise have been, for they were ashamed not to be what he showed that he thought them. This attitude of Tennyson's was greatly brought about by the insight he had gained into the heart of his beloved friend, Arthur Hallam, of whom he and his brothers and sisters and my own mother and her sisters often spoke to me as of one who had died but yesterday, so vivid was the impression his short life had made upon their long ones. My uncle used to dwell much upon Arthur Hallam's stainless purity and absolute truthfulness, and this it was that made him feel that the lessons of perfect purity and of utter truthfulness which he strove to teach in the whole cycle of the "Idylls of the King" were not impossible to be put into practice by the sons of men. Indeed he put them most fully into practice himself for no man that ever lived came nearer than he did to perfect truthfulness. He was often a martyr to his determination never to say anything that was not strictly and absolutely true; for none could be more sensitive than he was about paining people, and yet he would discard all smooth speeches that would have given pleasure, but would not have been quite sincere, and would just say right out the wholesome, though sometimes unpalatable truth instead, feeling utterly miserable for hours, and sometimes for days afterwards, with the fear that in this moral surgery which his duty to God required him to perform he had not handled the knife as gently as he might have done. Unless, however, by his keeping silence the cause of truth would have suffered he would never mention any matter that might injure a single human being. To his mind as to that of St. James that religion was dead

which did not show its fruits in self-sacrificing service to one's fellow-creatures, and though his soul could be wrapt in such spiritual ecstacy as he describes in "St. Agnes' Eve" and "The Holy Grail" yet his idea of heaven was rather that of being "engaged in perpetual ministry to souls in this and other worlds:" being enabled to accomplish this in tireless activity by a union with God closer than any possible on earth, though even here Tennyson believed that those who truly seek God will find Him to be "closer than breathing, and nearer than hands and feet."

Much of Tennyson's religious life and teachings may be learnt from the pages of his son's memoir of him, whose title page bears the quotation,

> "I have lived my life, and that which I have done
> "May He within Himself make pure."

A great deal may also be gathered from the noble poem entitled "The Ancient Sage." I was constantly with my uncle during his writing of it and he told me that it represents what he would have believed had he lived, as did the Sage,

> "A thousand summers ere the time of Christ",

therefore he said you must add on Christianity to get at his true theology.

I once asked my uncle whether he agreed with Bacon's dictum that Pilate's question, "What is truth?" was put jestingly. "No," he unhesitatingly answered, "it was in no spirit of jesting he uttered those words. They may have been accompanied with a shrug of the shoulder, and spoken in a cynical tone, but I believe rather that they were wrung from the depths of a heart that had learnt that there was no truth in the religious systems then in vogue, and knew not where to seek it. Alas! that we should hear this cry repeated in our own age and that men should fail to find their soul's craving for truth satisfied by Christianity. The great spread of agnosticism and unbelief of all kinds seems to me to show that there is an evil time

close at hand. Sometimes I feel as if it would not surprise me to see all things perish. I firmly believe that if God were to withdraw Himself from the world around us and from within us, for but one instant, every atom of the creation, both animate and inanimate, would come utterly to naught, for in Him alone do all beings and things exist. Wherever life is there God is, specially in the life of man. I believe that beside our material body we possess an immaterial body something like what the ancient Egyptians called the Ka. I do not care to make distinctions between the soul and the spirit as men did in days of old, though perhaps the word spirit is the best to use of our higher nature, that nature which I believe to have been in Christ truly divine the very presence of the Father, the one only God, dwelling in the perfect man."

Tennyson often spoke to me of the actuality of Christ's presence to him in the Holy Communion—a presence which he considered the divinity of our Lord alone rendered possible. He dwelt much on the grandeur of the title "The Son of Man". "We are all sons of God," he was wont to say, "but one alone is worthy to be called "*the* Son of Man," the representative of the whole of humanity. That, to my mind, is the diviner title of the two, for none dare apply to himself this title save Christ, as thus representing the whole human race."

Most of my uncle's talks with me about religion took place on the Beacon Down, a lofty eminence now crowned by the Tennyson memorial cross, but then by the beacon which gave its name to the down, and which always seemed to me to be a fitting emblem of the poet-prophet whose whole life was a striving to be the beacon that he felt God had destined him to become to the storm-tossed mariners on the sea of life. It was for their sakes that he wished the hope that was in him to be recorded in any collection of his poems published, by always ending them with those now well-known lines that are among the last he wrote:

"For tho' from out our bourne of Time and Place
The flood may bear me far
I hope to see my Pilot face to face,
When I have crost the bar."

If I ever reach the heavenly haven beyond the grave it will be largely because my uncle's beacon-light showed me the way. Nothing that others ever spoke to me, and nothing I ever saw ever made the impression upon me that his words and manner did when one day as we were descending the steep, grassy slope from the beacon he turned to me and said in exactly the same natural way as a child would express his delight at his father making him his companion: "God is with us now on this down, as we two are walking together, just as truly as Christ was with the two disciples on the way to Emmaus: we cannot see Him, but He, the Father, and the Savior and the Spirit, are nearer perhaps now than then to those that are not afraid to believe the words of the Apostle about the actual and real presence of God and His Christ with all who yearn for it."

I said I thought such a near actual presence would be awful to most people. "Surely the love of God takes away and makes us forget all our fear," he answered. "I should be surely afraid to live my life without God's presence; but to feel that He is by my side now just as much as you are, that is the very joy of my heart." And I looked on Tennyson as he spoke, and the glory of God rested upon his face, and I felt that the Presence of the Most High had indeed overshadowed him.

SOME THOUGHTS AS TO THE EFFECTS OF THE DEATH OF CHRIST

BY DAVID FOSTER ESTES, D. D.

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In the "Theological Symposium" on the subject of the Atonement, which was arranged some years since by an English newspaper (1), the following statement may be found from the pen of Dean Farrar (2): "The language of the Augsburg Confession that Christ died 'ut reconcilaret nobis Patrem,' and of our own Fourth Article that 'He suffered, was crucified, dead and buried *to reconcile the Father unto us,*' may be capable of being rightly explained. But this is *not* the language of Scripture, which invariably says that Christ died 'to reconcile (not God to us, but) *us* to God." This view is thus so positively asserted by Farrar, and has been repeated so often by others with equal positiveness, and gains, it must be recognized, such plausibility from the natural suggestions of our English translation, that probably many now suppose that the above statement rightly expresses the doctrine of Scripture. Consequently it may be best, in entering on some thoughts as to what Christ accomplished by dying, first to ascertain the nature of the "reconciliation" which Paul thought and taught to be consequent upon Christ's death.

At the very beginning it is important to inquire whether the significance of the Greek word which Paul used to express the idea under consideration καταλλάσσειν is exactly the same as that of the English word "reconcile." It is certainly possi-

(1) Published under the title "The Atonement in Modern Religious Thought. A Theological Symposium, 1901." The Christian World, 1899-1900.

(2) Page 36. The italics are Dean Farrar's.

ble that, while generally corresponding, words in the two languages may yet be used for different relations and with unlike suggestions, and such is true in this case. When we speak of reconciling one person to another, or of one as reconciled to another, it is perhaps invariably understood that a change of temper and disposition has come to the person chiefly spoken of and to the advantage of another. But careful study of the uses of καταλλάσσειν will show, first, that a change not of temper, but of relation, may be the chief thing thought of: that is, that, like peace in the Old Testament, the reconciliation may be objective and outward, rather than subjective and inward; and, second, that in Greek, unlike the English, the person who is made grammatically the object of the verb in the active and its subject in the passive, is not the one who changes, but is the one in whose favor the change is made.

For example, in the Ajax of Sophocles we read (line 784) θεοῖσιν ὡς καταλλαχθῇ χόλου, words which, if merely "upset" into English, as Paul's have been, would be rendered "to be reconciled to the gods," but which are rightly understood only if taken to mean, as Jebb takes them, "to make his peace with the gods." Xenophon said of Orontes (Anabasis, I:6.1) καταλλαγεὶς δὲ οὗτως Κυρῷ, which Fritzsche well renders into Latin "recuperata Cyri gratia," meaning not "having become reconciled to Cyrus" (which from the Oriental point of view would be absurd), but "having regained the favor of Cyrus." Fritzsche also cites the words of Josephus (A. J., 5, 2, 8) about the man who followed his concubine to her home and won back her favor, καταλλάττεται πρὸς αὐτήν. He also quotes the Septuagint form of the Philistine question about Saul (1 Sam. 29:4) ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτου;, unintelligibly rendered into the English versions, "Wherewith should he recocile himself to his master?" for of course it means "How will he get his master's favor except with our heads?" Finally, a moment's thought will show anyone that we do not get the idea of the words in Matt. 5:24 πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου we read them, "First be reconciled to your brother," but only when we see that they signify, "First win your brother's alienated favor back." Certainly,

then, when we take up Paul's teaching we should bear in mind that the "reconciliation" may be, so far at least as the word itself is concerned, a change in relation wholly on the part of God. It is in the sense just suggested that the word καταλλάσσειν is taken by the great majority of great scholars. Thayer merely translates and so approves Grimm in rendering the verb "to receive one into favor," that is, to become favorable. Cremer defines the noun similarly, only more fully and strongly, as "the new moulding of the relation in which the world stands to God, so far as it no longer remains the object of his wrath."

According to the greatest commentators on Romans and Second Corinthians since the time of Fritzsche, the course of argument in both passages (3) where Paul presents the thought of "reconciliation" forces the idea of a change on the part of God. Meyer says, "God through Christ causes that sin should cease to be an occasion of wrath against the sinner." Lipsius says (4), "The change indicated by καταλλαγή is primarily and essentially accomplished in God. To the change in men no attention is paid. God gives up his wrath against the sinner." Liddon writes (5), "The reconciliation must be taken passively, not merely or chiefly actively. The reconciliation is accomplished not only in the hearts of men, but in the Heart of God." Sanday and Headlam in like manner hold that the reconciliation is not on the part of man only, but is as much on the part of God, while Denney (6) insists that the "reconciliation" "is not a change in our disposition toward God, but a change in His attitude toward us." "To say that the reconciliation is 'mutual' is true in point of fact; it is true, also, to all the suggestions of the English word; but it is not true to the meaning of καταλλαγή, nor to the argument of the passage." Weiss, in the Meyer Commentary, restates still more forcibly the earlier position of Meyer himself, that the reconciliation is thought of by Paul wholly as a change on God's part; and last of all

(3) Rom. 5:10, 11; 2 Cor. 5:18, 19.
(4) Handcommentar zum neuen Testament.
(5) Explanatory Analysis of St. Paul's Epistle to the Romans.
(6) Expositor's Greek Testament on Romans 5:10, 11.

Lietzmann (7) declares, "The καταλλάσσειν signifies primarily a change of mind on God's part—as, to be sure, men have only a passive share in the whole work of salvation—on the part of God, who provides himself the propitiation, something that men of themselves could never do" (8).

The writers on New Testament Theology are as positive as the commentators, and the great ones are as unanimous (9). Holtzman says in reference to God's "reconciling the world to himself," that it means that "The wrong relation [Missverhältniss] existing between him and the world of sinners has been altered by him wholly without aid from the world, without the least thing having happened on the side of men to bring about this reconciliation" (10). Weiss in his latest book (11) says that Paul in Rom. 5: 10 "is not thinking here of a change in our attitude toward God, but of a change in His mind toward us." Pfleiderer says (12) "The καταλλαγῆναι is a change of our relation to God which proceeds from God and not a change of behavior to God which proceeds from us." But, finally, what Stevens says of the teaching of Paul (teaching which it will be remembered that he set aside as untrustworthy) may perhaps appear conclusive as to the character of that teaching. To quote, "The apostle is speaking [Rom. 5:10]of men being 'saved from the wrath of God' (v. 9). They were enemies (ἐχθροί, v. 10) in the sense of being objects of that wrath. The reconciliation, therefore, must have fulfilled the conditions on which this holy displeasure of God might no longer be directed toward sinful man, as well as have secured a change of attitude toward God on man's part" (13). If confirmation is needed that the practically unanimous consensus of the most eminent interpreters of Paul's thought rightly sets it forth, it may be found

(7) Handbuch zum N. T., the radical commentary just coming out.

(8) The only names of commentators of high rank whom I have found dissenting are Lightfoot and Westcott.

(9) Beyschlag alone of New Testament theologians of the first rank dissents from the general view.

(10) Lehrbuch der neutestamentlichen Theologie, II. 99.

(11) Religion of the New Testament, Eng. trans., p. 239.

(12) Der Paulinismus, 1873, pp. 99, 100.

(13) Christian Doctrine of Salvation, p. 414.

in what he says of propitiation and redemption on one hand and of justification and forgiveness on the other. If ἱλαστήριον has any significance at all, it must mean that there has come to be a modification of what without it would have been God's attitude to the sinner, a thought which is also suggested by redemption (ἀπολύτρωσις) So in δικαιοῦν and its cognate words (even in their English renderings, though they are somewhat confusing from the fact that some of these renderings come from the root *just* and others from *right*), we see that something has been done for man which is definitely connected with redemption, as this in turn is connected with the death of Christ (14) (Rom. 3:25). It follows then that in his death, to Paul's thinking at least, Christ really influenced the relation of God to man and essentially modified what would otherwise have been God's action. This change in his relation and action toward man Paul called by the Greek words corresponding to reconciliation, and so it is absolutely incorrect to say that the Scriptures teach no reconciliation on the part of God.

I believe that a detailed examination of the teaching contained in the Petrine Epistles, the letter to the Hebrews, and the Johannine writings, would show that the same view of the effects of the death of Christ which Paul held is more or less clearly and forcibly presented in these other books. The Master's own teaching as to his giving his life in place of many is best understood as a declaration of the vicariousness of his death, and the Supper teaching connects the remission of sins with his death (15). But such a prolonged discussion as

(14) It scarcely needs to be noted that the "blood of Christ" meant his death. Westcott's contention that the blood is in some way his life has everywhere failed of acceptance among scholars of the first rank. The blood of Christ must have meant to Paul what we mean by his death.

(15) The declarations of Stevens in his greatest work on the New Testament are significant enough to deserve quotation. He says (The Theology of the New Testament, pp. 132, 133), "What could any person familiar with the Old Testament understand by a covenant in Christ's blood, or by the giving up of his life as a ransom, except a sacrificial death?" "It is now generally agreed that the apostolic theology regards Christ's death as directly related to the forgiveness of sins. . . . It thus fulfils a condition of sin's forgiveness. . . . . Is it credible that the first disciples, after hearing his instruction on the subject, should proceed to build up a subjective theory of his death which had no warrant in his own teaching? . . . Where is the subjectivity likely to be greatest—in the interpretation of the eye and ear witness or in the reconstruction of the moderns? Many adopt the former supposition; I cannot help preferring the latter."

might be necessary to prove the statements just made is unimportant for the present purpose. Having seen something of the thought of Paul, it is enough merely to submit for the consideration of the reader that from the pen of no other teacher whose words are recorded in the New Testament is there a single word which is inconsistent with the doctrine of Paul that by the death of Christ God's action as to sinners was rendered favorable—not a single word from the words which John the Baptist spoke of the Lamb of God laden with a world's sin to the words which another John wrote of the Lamb seeming as if it had been slain—so that the most that can be claimed is silence on the subject, and that a silence which is in no way necessarily antagonistic to the teaching in question, but easily explicable in harmony with it, while, indeed, much can in my judgment be naturally and reasonably interpreted only as teaching this doctrine.

Paul, at any rate, as has been shown, teaches that the death of Christ influenced the relation of God to men and his action in regard to them. Let it be our next task to see how much is implied in Paul's teaching on the subject and thus to restate it. I think that we may, that in fact we must, find in Paul's teaching the substance of the following propositions:

1. God is angry with sinners and treats them with disfavor because of their sin.

2. At the same time God treats penitent sinners with favor, and inflicts no penalty upon them, even though in past time this forbearance might have been taken as indifference to sin itself.

3. By virtue of what God does in Christ he provides a basis for the new favorable relation to the penitent sinner, this new relation of not dealing with sinners according to their sins being figuratively styled a reconciliation, which is, as we would say, a reconciliation of God to men.

4. That fact in the career of Christ which furnished the ground for this new relation was his death, his death being figuratively styled a propitiation or propitiatory offering.

5. Whatever else Paul may have recognized as the signifi-

cance of the death of Christ, he certainly taught that in it God had shown that he was not indifferent to sin, that he had made in it a display of his righteousness.

6. At the same time, what God has done in Christ quite as conclusively demonstrates his love, for the whole rested on and grew out of his gracious love to mankind in their sin and in spite of their sins (16).

7. Finally, negatively, in Pauline language and thought the "reconciliation" or propitiation, in modern language the "atonement," is a change on the part of God, not of men, being something which men "receive," already accomplished for them.

Thus Paul set forth, as combined in what he regarded as the fact of the Atonement, these other great facts and truths: the sin of man, the infinite love of a righteous and holy God, the suffering and death upon the cross of the eternal Son incarnate, thus the display of divine righteousness, hence the perfect consistency of the gracious forgiveness of sin, to which should be added that the fact of the Atonement, of love securing and assuring salvation by suffering, was made by Paul the ground of strong appeal to men for penitence and perseverance.

It is generally agreed among scholars competent to judge that, in a manner substantially as it has just been stated, the Atonemen was regarded and presented by Paul at least, and almost certainly by the rest of the original teachers of Christianity. To be sure, the name atonement has of late been used to cover other and quite different conceptions. While all must recognize the hopelessness of attempting to control language,especially the language of not overscrupulous, as not always overintelligent theological controversialists, it seems not unfitting to protest in passing that, if it were a commercial matter, the courts would certainly enjoin the use of the name atonement for any other idea than that which has been connected with it in Scripture and history. We regret while we jest at the use of "Christian

(16) It is, however, to be noted that nowhere does Paul assert, as for that matter no New Testament teacher ever asserts, that in the sending of Christ, in his death, or in any or all of his career the direct object was to show God's love. They do assert that love is demonstrated, but this is done indirectly, not directly.

Science" as a name for what is neither Christian nor scientific: we appreciate the importance of avoiding the use of the term "incarnation" in the discussion of the common indwelling of God in the souls of men: we have seen the confusion wrought by the various uses of the words "inspiration" and "resurrection:" in the judgment of the writer, it is of even more real and serious consequence that, whether we accept and hold to the Pauline and New Testament idea of the atonement or not, we should at all events use the word for that idea exclusively and only.

Throughout the Christian centuries the immense majority of Christians have intended to hold the view presented in the New Testament as to the significance, value and influence of the death of Christ. Yet none should be astonished, however clearly it may appear from the study of the history of doctrine that this doctrine has been misunderstood, perverted, added to; and also it ought not to need to be said that misunderstanding, perversion, or addition are none of them arguments of any weight whatever against this teaching. It ought to be that the Scripture teaching should be weighed and measured for itself alone, and what ought to be in the end will be.

Of course no great fact or truth can be long held by men without their reasoning about it, and it ought to be so. Given the motions of the heavenly bodies, and the Ptolemaic and Copernican theories successively appear. Given the inorganic universe, and we have physics and chemistry, the atomic theory and the end of it in the theory just developing of ions, a theory unintelligible to many older men. Given Christ's death, securing and assuring forgiveness according to the original documents of our faith, and men must reason about it. If atonement is a fact, there must needs be also theories of the atonement, answers to the instinctive questionings as to the "How?" and "Why?" And so it has been. In more or less consecutive order there have flourished theories that Christ's death was a ransom paid to Satan, that it was the payment of a debt of honor, that it was a governmental expedient, either in the way of an actual transfer of penalty from the guilty to the innocent, or in some

way serving the ends of penalty, even though not itself penalty, or that it was an expression of the nature of God, intended to satisfy the demands of his own nature rather than to serve governmental purposes, and these various conceptions are by different writers most diversely presented and combined. Of course the task of distinguishing and expounding and judging these theories is difficult, but perhaps it may safely be said that the theory which today has the least currency among theological teachers who deserve attention is the "penal substitution" theory, although strangely enough Stevens, in his work, "The Christian Doctrine of Salvation," practically confined his answer to the opposing theories to discussion of the difficulties of this theory.

Suppose that, without discussion of the respective advantages and disadvantages of other theories, some such statement as the following should be tentatively used as a basis for argument, namely: that, alike as the expression of his own intense abhorrence of sin, and also in order that none of his creatures should fail to know that he was not indifferent to sin, God took upon himself in the person of the Incarnate Son suffering even unto death on the cross of Calvary, in consequence of which he now inflicts no penalty on the penitent sinner, but rather receives him into favor, as he could not consistently have done had the Holy One never hung on Calvary.

Let us consider first the possible objections to this view. Perhaps someone will say at once that this theory involves the transfer of guilt and punishment, and that they are not transferable. But, while such an objection would lie against any "penal" theory, and to the mind of the writer would be decisive against its acceptance, yet it is to be noted that in the statement just offered there is no suggestion of the sort. The conception is not that punishment is transferred, but that it is rendered unnecessary. Because such suffering as Christ endured obviated such penal suffering as had been denounced against the sinner's sin, his suffering may reasonably be called substitutionary or vicarious, but the theory under consideration is not a "penal"

theory, but if there must be a name, in default of a better one, let it be called "vice-penal."

But we may be told that it involves the exaction of something from an innocent third party, and that that would be immoral. Now, no one would hold this theory who did not hold the incarnation, and others who discuss it should put themselves in their position. To be sure, if the incarnation were disproved, this theory would fall to the ground with it, but so would the so-called "ethical" theories. The death of Christ should then have no more influence and significance than the death of any other good and well-meaning man. But if we may argue on the basis of the incarnation, then there was no third party at all, but only the great party of the first part over against us sinners, the party of the second part. It can scarcely be called immoral, I take it, for God in his love to assume any suffering which he will in order that he may consistently carry out his purposes of grace.

Sometimes, however, the charge of immorality rests on a different basis, namely, that it is immoral to suggest that any sinner can ever escape any consequence of his sins, for he must himself pay his debt to the uttermost farthing. It should be a sufficient answer to remind ourselves that if Christianity is not a gospel of the remission of some consequences of sin, it is not a gospel of the divine forgiveness, and then it would not be a gospel at all. Surely it is not necessary to prove that forgiveness is not immoral. To deny it, substituting Karma for forgiveness, metamorphoses Christianity into Buddhism.

But it is said, in answer to the representation that there is a wrath of God which it needed the death on the cross to avert from the sinner, that such wrath is inconsistent with his love. No so. The error is on the other side, in holding that wrath must of necessity involve hate, in failing to see that it is perfectly consistent with infinite and eternal love to have the most tremendous indignation against sin which is conceivable and a fixed determination to punish the persistent sinner. Even

though it had been taught by unwise theologians (17), it certainly is nowhere said in Scripture that the death of Christ made God loving. On the contrary, it is constantly taught that it was the love of God which gave the Son to die. At the same time it is asserted that it is because of the death of Christ that it is consistent for the everloving God to act with favor instead of wrath toward penitent sinners. We do not measure the conception of the Apostles fairly until we bring to their words a definition of love which is consistent with wrath against sinners, and a definition of wrath which is consistent with love to sinners. And this is essential to the comprehension of any of the theories of the Atonement. We should recognize that all exalt the love of God (18), even though they may misapprehend the manner of its working. Let no one fancy that it was left for the nineteenth century to discover the love of God. It has been in every age the theme of theologians as well as the song of saints.

It has also been urged that any statement that the forgiveness of our sins is conditioned on the death of Christ is disproved by the fact that we are bidden freely to forgive. As we are bidden in response to confession simply to forgive our debtors, so, it is said, our moral nature forces us to think that God forgives (19). But in this two points are overlooked. One is that in our forgiveness of men, we nowhere and never

(17) It may perhaps be safely doubted that any theologian ever taught any such doctrine in view of the fact that Dean Farrar, in his "Symposium" article referred to above, in gathering all the accessible statements as to the death of Christ which would seem sure to offend the taste of the present day, fails to cite a single assertion which implies the thought that the death of Christ changes the hate of God to love.

(18) Dinsmore, in his suggestive book, "Atonement in Literature and Life," says (pp. 197-8), "Behind the bloodiest and most austere theories of penal satisfaction or legal substitution was the presupposition that it was God who opened the way and provided the means of atonement. Calvin quotes these words of Augustine with entire approval: 'God did not begin to love us when we were reconciled to him by the blood of his Son; but he loved us before the creation of the world.'"

(19) "The only difference between His treatment of offenders and that which He enjoins upon us is one which inevitably springs from the difference between our capacity and His." Tymms, "Christian Idea of Atonement," p. 78.

forgive sins as sins. We may forgive a sinner in so far as there has been any personal offense against us intermingled with his sin, but never the sin itself as sin. The cry of David is in form truer than is often recognized, "Against thee, thee only have I sinned," for sin as sin always is against God only. Consequently, as we can find no safe analogy in our relations because of their entire dissimilarity, to assert how God will deal with sinners, not simply as personal offenders against himself but as sinners, it would be necessary to transcend all human experience and to solve the problem by purely *a priori* reasoning. But, in any case, the difficulty raised is manufactured and wholly unreal, for in every theory it is involved that God makes no demand whatever on the sinner himself or on any other being whatever as a condition of his forgiveness. Whatever may have been essential, he has himself provided. To the sinner comes forgiveness, free forgiveness, simple forgiveness. If we pray, "Forgive as we have forgiven," his answer is "Forgive as you have been forgiven."

But with a slight turn of the kaleidoscope comes the objection that if God provided the means of reconciliation it is absurd to talk of his being reconciled, because, as it has sometimes been put in the hearing of the writer, "A being who is willing to be reconciled does not need to be reconciled." If this were a real absurdity, it would be surprising that with all the thought which has through the centuries been laboriously given to the subject, everybody, apostle, saint, exegete, philosopher, theologian, has till now failed to appreciate it. But if we pass from the figurative presentation of the case as it is found in Scripture, to state the thought in non-figurative language, we shall see, as we have earlier seen, that the word reconcile as used by Paul meant simply and only to modify, not sentiment but relation, not character but action, and so the epigram must be made to read, "A being who is willing to modify his course of action, if on any ground he can do so consistently, does not need any ground for it, but can modify his action without any justifying element," a statement whcih would be manifestly absurd. The epigram loses its force when its terms are defined.

Another objection of a quite different character is that if Christ has so suffered that it is needless for any sinner to be punished, then it would be unjust for any sinner to be punished, for in thus doing God would be exacting double. Having received the equivalent of penalty, God may not then inflict penalty. But while perhaps this objection may fairly be urged against certain ways in which the atonement has been presented, it certainly does not lie against the idea as it is presented in Scripture or as it has been stated in this paper. It will be remembered that no quantitative suggestion has been made: there has been no hint of so much for so much. The thought has been only that Christ's death had in some way so displayed the righteousness of God that in virtue of it he can consistently forgive. But so far as men can see, and as it is in no way absurd to hold, the same display of divine righteousness would be imperative before the sin of a single sinner could be remitted, and yet this display would not be insufficient if the sin of the world, yea, even of the universe, were remitted.

There has also been more or less, in any case too much, theorizing about the atonement which has justified the objection that it was merely mechanical: if not actually immoral, at least unmoral. Crude, hard expressions, however harmful they may be, are as unavoidable as they are regrettable, but of course thinkers should be no more repelled than attracted by the error of superficial talkers. Unreality and unmorality are the twin faults of all mechanical theories, but on the other hand reality and morality are not the characteristics of "moral influence" theories alone. Indeed, any theory which limits itself to an influence upon men for the death of Christ evades some of the great realities, guilt, penalty, pardon, or deals with them in only a partial manner.

It is sometimes urged that the Godward efficacy of the death of Christ is not "preachable." Did anyone ever hear or read of this as a difficulty on the part of a man who accepted it as true? It is scarcely surprising that a man who does not hold it cannot preach it, of course he ought to find that impossible;

but how is that any real argument against the view in question?

Finally, we hear that the atonement as taught in Scripture is unacceptable to the "modern mind," so that an eminent theologian has been obliged to devote a volume to an attempt to reconcile the two. Granted that the men who bear most strongly the stamp of this age are averse to any theory and to the fact itself of the atonement, what follows? Before we make our message over to suit the prepossessions of those to whom we preach, ought we not carefully to settle which is nearer right, the message or the men? None of us can accurately estimate the influence upon our thinking of the age of which we are a part. It is our intellectual and spiritual atmosphere, bringing us the life-giving oxygen, at the same time filling our lungs with hostile germs. What are some of the characteristics of the half-century which has lately closed? As a result of the work of Biblical critics there has come to be not only widespread uncertainty as to the authority and value of the Scriptures, but even in some cases an apparent prejudice against any conceptions regnant there. As a result of the activity of Ritschl (20) and his many scarcely less able followers, there is a hostility on the part of many who do not even know of Ritschl against any consistent philosophy in religion. As a natural consequence of the discovery of the principle of evolution, this principle has been applied beyond reason and forced into spheres where its application is as impossible as it is unproved. The pendulum has swung so far that the moral character of evil has been obscured in the minds of many; and sin is no longer abominable and hateful in their eyes, but only a step in the development of good, unpleasant to be sure, in certain relations at least, but involuntary and un-

(20) It may also be noted that Ritschl himself, while recognizing the Scriptural basis of the doctrine of the atonement, was peculiarly indifferent or rather hostile to this doctrine. Stalker, in his just published lectures ("The Atonement," p. 122), couples him with McLeod Campbell and says, "Both appear to have been comparatively insensible to the element of sin which we call guilt, and, therefore, they were also unsympathetic to the process by which this is put away."

avoidable. And, again, if I may be allowed the expression, humanity has of late "found itself." This is due partly to evolutionary thought which has emphasized the race relation (21) even at the cost of individuality and responsibility, partly perhaps to the binding of the world together by the many cords which peculiarly unite the nations now, and partly to a fashion of thought which glorifies man to the point of extravagance, which you may trace in tones as unlike as those of Comte and Ingersoll, Walt Whitman and Foster. When all this is taken into account, is it surprising that the offence of the cross has not ceased, but that the atonement is widely unpalatable? In every age there has been antagonism to Christianity on the part of those to whom it was presented; in every age there has been an unconscious warping of the message because they that preached were themselves men of their age; but never till this generation has it been soberly proposed by men claiming to be conscious of light and leading that the message of the cross should be deliberately modified and minified to meet the views of those at variance with the faith which it has heretofore been invariably held was "once for all delivered to the saints."

Rather, over against the drifting current of much, though far from all, popular thought in these days, unified and by some glorified as "the modern mind," and by others as "the Christian Consciousness," there may well be urged as strong argument the long and wide, not to say the continuous and universal acceptance of the fact of the reconciliation of God to men in the dying Christ. This may fairly be considered the true Christian Consciousness, and hailed as what other generations called the *"testimonium Spiritus Sancti."* The promised guidance of the Holy Spirit has been in our day claimed as the cause of every shift in the theological breezes, and they have been many. While the right and duty of private judgment is to be insisted on, is it not most reasonable to expect this guidance to appear in the consensus of the Church as a whole?

The view which was presented above has also the advantage

(21) Cf. Denney, "Death of Christ," p. 306.

that it is Scriptural as well as catholic. Nor is this an element of facile but at bottom unworthy appeal. If it were granted, at least for purposes of argument, that Christian doctrine has been a blunder from the beginning till now, in kernel as well as in husk, it would certainly remain to be shown how it will be possible, if it were reasonable or desirable, to perpetuate under the name of Christianity what has not only broken with its whole historic past, but has at the same time consciously cut loose from its original and basal historical documents.

Another strong reason for holding that the sufferings at Calvary sustained a peculiar, a unique relation to the sins of men, is found in the manner in which they were regarded and undergone by Jesus himself. Long before the end, when approaching the steep ascent to Jerusalem, he was so manifestly and strangely affected that his disciples in awe, the throng in fear, fell back from him and left him to walk the road alone. While still in the Temple his perturbed spirit wrestled with the thought of praying to the Father to save him from the coming hour. In Gethsemane the prayer that the cup might pass was offered in such distress of mind that it drove the blood through the pores of the skin. Upon the cross, after hours of silence which doubtless veiled such agony of soul as we may not imagine, he at last burst into the cry, "My God, my God, why hast thou forsaken me?" Now to hold that fear of dying, anticipation of physical suffering, however acute or prolonged, disappointment at being seemingly deserted to his enemies, any or all of these or similar emotions, could have resulted in what is told of Jesus is simply incredible. If, with Sabatier (22) we say of what he calls "The drama of Calvary" (the phrase is noteworthy and suggestive) that "Whatever the grandeur and sublimity of this drama, it was not . . . isolated, . . . it takes its place among all the successive acts of negation and all the martyrdoms inspired by the same feeling and tending toward the same object. . . . . There is not a single victory of good but demands its victims, nor a single progress but the ransom must be paid for it. The work of Christ ceases, then, to be isolated"—

(22) "Atonement," pp. 130-1.

if we speak thus, must we not explain why Jesus did not meet even death itself, as so many of his followers have met it, with a smile of faith and a song of triumph? This view puts the Master on a plane of fortitude and faith far below innumerable heroes and martyrs, "men and boys, the matron and the maid," who have gone to the rack, the stake, the very cross itself undaunted and cheerful. That Jesus should have shrunk from it, obliges us to search for something unparalelled in its nature. May we not hold that, surrounded by sinners, himself the victim of sin, the sinless one entered by the power of sympathy fully into the moral condition of men his brethren, lived over the sin of sinners, appreciated as only one who had not sinned could appreciate its vileness and foulness, felt its heinousness, saw how it had forfeited the favor of God and set at nought even his love, until the spirit of Jesus thus bearing the sin of the sinner, of all sinners, of the world of sinners, saw as none other ever had seen or could see the horror of the position of one on whom rests the wrath of God, and, absorbed in this alone, cried, "My God, my God, why hast thou forsaken me!" This conception of the suffering on the cross would go far to explain what else seems inexplicable, namely, the shrinking of horror with which Jesus regarded and endured it, and at the same time it becomes plain that such suffering may serve we know not fully what purposes in the will of God, in which will we are sanctified by Christ's sacrificial offering of himself.

Indeed, not only is the attitude of Jesus toward his death inexplicable unless it was a making of him who knew no sin to be sin that we might be the righteousness of God in him, but also the fundamental fact of the Incarnation becomes equally inexplicable and incredible. Great as is the value of words such as were spoken by him who spoke as never man spoke, great as is the significance and power of the perfect example, yet when we measure, so far as it is possible to measure them, the unspeakableness of the Father's gift, the tremendousness of the "Kenosis," the depth of the humiliation involved in manhood, servitude, death, yea, upon the cross, we cannot see the reasonableness of it all, unless it was that he might taste

death for every man that God might justly justify the believer. And this conviction that without the atonement the incarnation becomes inexplicable is confirmed by the further conviction drawn from study of church history, that the thought of Christ as divine does not long abide after the thought of Christ as atoning has been banished (23).

The thought of Christ suffering to atone peculiarly exalts the love of God. Strangely enough the opposite is often asserted, and it is held that God's love is exalted if it is held that a loving God would find it simple consistently to forgive, and that his pardon cost him nothing. In answer it needs only to be urged that, while we would not dare to imagine obstacles to forgiveness in order to exalt the love which yet forgives, still it should need no proof that love overcoming obstacles is seen as mightier according to the greatness of these obstacles. We have a measure for love when we see that God so loved the world that he gave his only begotten Son, and that in Christ on Calvary divine love was dying to save men. It may be added that unless this is seen love is not really seen. To suffer but to suffer, to suffer merely to show love, does not show love. There must be a worthy purpose, there must be a correspondent accomplishment,—it must be fact, not "drama"—or the attempt to display becomes mere display, theatrical and false.

While thus the love of God is exalted, at the same time in the shadow of the cross the greatness of sin is seen as nowhere else. Where sin is not regarded as exceedingly sinful, the atonement is of course not accepted even in theory. It is to be feared that where the atonement is denied the sense of sin lessens. Is it not almost with a chill at heart that one reads such words as these from an honored theological teacher (24), "We may be sure that the Father in heaven will not unduly con-

(23) After the above had been penned the following confirmation was noted in Denney's "Death of Christ," p. 320: "It is a common idea that Socinianism (or Unitarianism) is specially connected with the denial of the Incarnation. It began historically with the denial of the Atonement. It is with the denial of the Atonement that it always begins, and it cannot be too clearly pointed out that to begin here is to end, sooner or later, with putting Christ out of the Christian religion altogether."

(24) Bowne, "Atonement," p. 100.

cern himself about the debt of the past when his prodigals return to their Father's house"? As for love so for sin, a measure is needed. Measure it by the facts that it cost man the averted face of the loving Father which it cost the Son the flesh and the cross to do away with, then sin is seen to be exceedingly sinful. Yet

> "While his death my sin displays
> In all its blackest hue,
> Such is the mystery of grace—
> It seals my pardon, too!"

It remains to be urged, lastly, that this doctrine is more ethical than the theories sometimes called "ethical." Those who hold that the death of Christ conditioned the action of God according to his own wise and loving plan do not deny that the death of Christ exerts a moral influence over men. Nay, rather, we assert it, we emphasize it, we use it, we claim that we strengthen it. The choice is not between asserting an influence over men only on the one hand, or over God only on the other, for no one holds the latter position. The choice is between holding that Christ in dying has power over men only, or holding that he, dying, has power both with God and with men and has prevailed.

The view of the atonement which is at once Scriptural and orthodox (25) is built upon the experiences and convictions of the holy men of old in whom it is generally recognized that the Spirit peculiarly wrought: it answers to the aspirations which sacrifice universally expressed: it is buttressed by the intuitions, the fears, the hopes embodied in those masterpieces of literature in all the ages which have dealt with the trage-

(25) Stevens says: "Paul wrought out a definite theory on the subject of the relation of the death of Christ to the forgiveness of sins and the orthodoxy of all ages has been a reproduction, with variations, of that theory." "Christian Doctrine of Salvation," pp. 106-7.

dies, the tragedy of sin (26): it is confirmed by the reasonings of the greatest philosophers and theologians: it dries the tears of penitents: it has inspired the most impassioned songs of our hymnody: it has filled to overflowing the rapt visions of mystics: it constantly incites saints to greater saintliness: it comforts heart and soul not in life only, but even in death's dread hour: in all this the thought of Christ reconciling God and the world by bearing the sin of the world on the cross proves its ethical power to be incomparably great.

No element in the propititiatory view of the atonement weakens the manward dynamic of the cross. Faith is no less spirit-

(26) Dinsmore in his book, "Atonement in Literature and Life," has shown what confirmation the thought of the vicariousness of Christ's death has received at he hands of the masters of literature, using among others Homer, Aeschylus, Sophocles, Dante, Shakespeare, Milton, George Eliot, Hawthorne, and, in part, he sums up his work by saying: "It has often been charged that the theologians have woven their theories of the atonement out of distorted views of God, poor exegesis, and mistaken conceptions of the nature of the divine government. Doomed by their unnatural origin, these dogmas are malformed and unworthy children of the brain, unfit to be domiciled. On the contrary, it can be shown that every interpretation of the cross which has entered vitally into the life of the Christian church rests upon a principle which has received recognition by some world-famous mind in literature" (p. 173). The whole passage is extremely significant, but only the following may here be quoted in addition: "The evidential value of this fact is of superlative importance. It proves that the chief expositions of reconcilement between God and man have come out of the burning heart of humanity, and are not unwarranted conclusions of minds still in the twilight of religious knowledge" (p. 174).

On the other hand Clow, in his late extremely suggestive book, "The Cross in Christian Experience," acutely shows how it is the lack of the redeeming cross which makes the hopelessness of "The Scarlet Letter." "The strange thing about that book is that Hawthorne does not seem to have heard of the Cross. The fatal flaw on the story, even as a work of the imagination, is this, that he depicts a preacher of an evangelic gospel who does not seek healing in the Cross. But he is true to the sombre fact that Dimmesdale finds no healing otherwise at all. He is driven by the agony of his conscience to open confession at last. But his confession alters nothing, atones for nothing, and Hawthorne has no refuge from the dilema in which the sinner is placed, except death. Whether this claim of the Cross be resented or not, this remains clear: that to reverse the effects of sin [one of the chief of which, in Dimmesdale's case, was the sense that God was estranged] it is the one and only power" (pp. 125-6).

ual and transforming, if through faith we receive the propitiation which God set forth in Christ's blood. The love of God is, as has been said, only exalted and thus intensified as a motive by the thought of love's sacrifice to death. Christ is no less an example of patience when we think of him as suffering silently, the just for the unjust. Duty is not narrowed when we hold that one died for all that they who live should live no longer for themselves; nay, rather, it is broadened by the thought that even the Son of Man not only lived to serve, but died as a propitiation for the sins of the world. And, finally, what other warning could rival in impressiveness the thought that the Christian sinning willfully has trampled under foot the Son of God and has accounted the blood of the covenant, wherewith he was sanctified, a defiled thing? If the thought of the manward power of the cross is ethical, still more ethical is the added thought of its Godward efficacy. If anywhere the single thought of the influence upon men of Christ dying has seemed to work greater things than the larger thought of power both manward and Godward, believe me, the part is not greater than the whole; if that has moral power, this more.

THE EPISTLE TO THE HEBREWS:

Studied Though Its Inductive Logical Forms, Showing the Logical Incentive to Service.

There is no more exquisitely beautiful book in the New Testament that the Book of Hebrews; none that goes more deeply into the heart of the Gospel, and therefore none that better repays earnest and continued study. By internal evidence the book itself supports the theory that it was written by the Apostle Paul. It shows his perfect familiarity with the rites and symbols and ceremonial worship of the Jews; his profound thinking and thoroughly logical habit of expression; his clear insight when considering, and, step by step, unfolding the plan of salvation,—which insight is so manifest in Romans; and lastly, the deep-rooted and abiding love to both God and man and the strong, undaunted faith that abounds in the Pauline Epistles. Hebrews is the companion piece to Romans;—each being a masterly argument of its kind, whose object is to prove the efficacy and fullness of salvation in Christ Jesus, and the consequent obligation of the saved. Romans, written to the Gentiles, starting with the revelation of God in nature,—which was the only point where Paul could meet them upon common ground,—reasons, step by step, deductively, to the duty of the redeemed and consecrated man. Hebrews, written for the people of Israel, —who were familiar with the Temple and its details and schooled in the Mosaic Law,—presents two instances, the well known Type, and the more obscure Antitype, and, using the process of Analogy, reasons inductively to the need, sufficiency and supremacy of Christ.

Doctor Noah K. Davis, of the University of Virginia ("Elements of Inductive Logic," Ch. V., No. 42, page 69), thus lays down the canon of procedure for "Induction by Enumeration of Marks," or Analogy:—Greek, ἀνα throughout, λόγος word, —the word throughout:—"If two instances agree in having

many marks in common, then all marks in the one are also in the other instance." The plan of Hebrews is in strict accord with this canon.

In Chapters I., II., III. and IV., in bold word pictures, Paul brings out the common marks of the two instances. It is clear from the text that these two instances are:

I.	II.
TYPE.	ANTITYPE.
The Nation, Israel according to the flesh.	The Elect, Israel according to the Spirit.

In the relation of Antitype and Type, compared to each other as substance to shadow or real to image, we have the key-note to the Book of Hebrews, which is the word "Better." It is well, in the first study of the book, to trace this word and notice how it serves to throw up the Antitype in bold relief.

In the first four chapters, then, the marks held in common by the two instances are enumerated as follows:

I.	II.
TYPE.	ANTITYPE.
1. A people chosen and made the recipients of Divine communication. I:1.	A people chosen and made the recipients of Divine communication. I:2. II:10-13.
2. Specially appointed messengers by whom God spoke. I:1. II:2.	A specially appointed Messenger by whom God spoke, I:2. excelling the previous messengers in these points:— (a) Declared divine; I:3-14. (b) Crowned with glory and honor; II:7-9. (c) Perfected through suffering; II:10, 18. (d) Having a full, experimental knowledge of human needs. II:14-18.

3. A message emphasized. II:2.	A message emphasized II:3-4. more strongly in these points: (a) The subjection of all things to the Messenger; II:5-9. (b) The special training and wonderful endowment of the Messenger. II:10-18.
4. A prepared rest into which some of the chosen race were proven unworthy to enter. III:7-19. Ps. XCV:7-11.	A prepared rest into which some of the chosen might be proven unworthy to enter. IV:1-16.

At the beginning of Chapter III, Paul, having shown the first three marks to be held in common by the two instances, is about to proceed to search farther in the second instance for other marks that are known to exist in the first. But he is so deeply impressed with the solemnity and importance of the task he undertakes that, commencing at Chapter III:7, he is constrained to pause and utter a word of warning, which leads him to establish the fourth mark held in common between the two instances. It is well to consider earnestly here what he says concerning this rest and those who may not enter. Referring to the Type, it is distinctly said (Hebrews iii. 7-10, Psalms xcv. 7-11) that of those who were in the "day of temptation" (τοῦ μειρασμοῦ trial) "in the wilderness,"—that is of those who came out of Egypt, having been led forth by Moses, some "hardened their hearts," and thereby failed or lost the privilege of entering into the rest. This "rest" had evident connection with the earthly Canaan, and yet, that "promised land" was plainly that which Israel was to overcome and master in accordance with God's will, and those who entered and their decendants, who are exhorted in the 95th Psalm, learned by experience that they possessed only by conflict, and retained only through obedience, and that victory in the one and power for the other came only through faith. In other words, this "rest" did not mean to them cessation from exertion, but the

repose of continued overcoming through faith;—a restful overcoming, because they "ceased" or turned from their own works, and were relieved of all responsibility by throwing the burden upon God.

Turning to the Antitype:—it is often asserted that the "rest that remains to the people of God" is heaven, where all toil and conflict and sorrow will be ended. Remembering that the bondage in Egypt is always conceded to be the type of the bondage in sin, and the deliverance by the blood of the Passover, the type of the deliverance by the atonement of Christ, carrying out the analogy, it follows that some who are delivered from sin will fail to enter heaven. This is clearly the doctrine of "Falling from Grace," which Paul contradicts in this very epistle by the *"reductio ad absurdum"* (vi. 4-6), and which the Master himself contradicts in John x. 28 and vi. 39-40. Moreover, in the passage we are studying now Paul exhorts the brethren to "labor" (iv. 11) "to enter into that rest," and writing to the Romans under the inspiration of that same Holy Spirit he distinctly asserts that we are "justified by faith without the deeds of the law" (Rom. iii. 28), and to the Ephesians (Eph. ii. 9), that "salvation is not of works, lest any man should boast." Indeed, the whole tenor of the Gospel is that the redeemed should labor because *he has been redeemed* and heaven *is* in store for him, and not in order that he may enter into its rest.

What, then, is the rest in the Antitype? Just what it was in the Type—the constant overcoming, the entering into and holding through faith that which God has appointed his chosen to conquer:—and it may be entered upon "today," and progressively entered upon every "today" that may come, and there will never, never be a day when the Antitype, individually or collectively, will not be in danger of failing to enter into that which is yet to be possessed,—even as did Israel of the Type, who began to enter in crossing the Jordan. This "rest" is continually entered in by the subject willing, determining (and herein is the "striving") to cease from his own works (that is, his own plans and ideas), as God willed to cease from his works

in creation. This "rest" is "today," and it is achieved for to-day by determined and continuous exercise of faith. Lovingly Paul goes on to explain that the word of God, as it comes to us, searches and lays bare every nook and corner of our hearts (iv. 12), and reveals every thought and intention of every creature, quick alike to perceive and make manifest those who struggle to enter in and possess the presented truth and those who harden their hearts. Besides (iv. 14-16), we have the great Helper, Jesus, who was himself human, and who as man "tempted like as we are," had to strive continually to enter into this rest, and therefore knows just how hard it is and just what help we need. Right here lies the connection. Going back to the first six verses of Chapter III., we see that Paul is endeavoring to draw their attention to Jesus as the Spiritual High Priest, and the grasping of the thought that he wishes to present is, to their minds so long accustomed to visible form and ceremony, territory that must be overcome through faith.

Having established this point, and having enumerated the fourth mark held in common by the two instances, the apostle now begins again in Chapter V. to speak of the High Priesthood of Christ, so identifying in the Antitype a mark that is known to exist in the Type. But again he has not proceeded far into the analogy until he becomes impressed with the immense importance of his subject, and the possibility of his readers failing to grasp it through sheer inability to use their unused spiritual-mental faculties (v. 11-14). He is attempting to give to their spiritual natures strong meat, such as can be digested only by those who are of "full age" and by reason of "use" (Gr. ἕξιν habit, practice—a strong word) "have their senses exercised to discern both good and evil," and possibly they are only "babes" needing "milk" and desiring to be taught the first principles of God's claims upon them. But he remembers (vi. 1-19) that, granting they are babes spiritually, they still have life in Christ Jesus, and the only way for them to attain the habit of taking meat is to begin to take it. Therefore he determines not to "lay again the foundations" but to "go on to perfection" and let them learn the use of meat by using it

(vi. 1-2). For, even supposing that they were such weakly spiritual babes, that they had perished outright of inanition, he could not bring them to spiritual life again by preaching to them the first principles of Christ. For the life that they had was in the Christ, and their death from inanition would simply prove to the world that Christ was unable to support the life that he had begun. Obviously, Jesus as a Saviour would be put to open shame and it would be useless ever to preach him again. (vi. 4-6. Contradicting the idea that the "rest" of iv. 3 is heaven.) So Paul determines to go on feeding the meat.

Illustrating farther he changes his figure. (vi. 7.) The earth may look unpromising, but the seed is sown in it, and the rain comes oft upon it, and God blesses it and it bears. If any place brings up only thorns and briars, that does not prove that the rain did no good, but that there was no root there. It would do no good to be continually digging to see if the root had sprouted. The husbandman must sow the seed, labor with the rain and God's blessing, and then burn the thorns and briars. (vi. 8.) But Paul feels that he is writing to those who have spiritual life (and hence—i. 2—he says "us), seeing that they have already shown evidence of fruit (vi. 9-10), only he would have them be diligent, relying upon God's promises as others had done in faith. Then, encouragingly, he reminds them of the surety of God's promises, because God, who could not lie, had not only promised but had confirmed his promise by an oath sworn by himself because there was no greater; and therefore the hope that rested upon God's oath was certain, and could venture into the very Holy of Holies. (vi. 11-19.) But the High Priest must go first into the Holy of Holies (20), and Paul is brought back once more to the discussion of Jesus as High Priest and to the identification in the Antitype of marks existing in the Type. This discussion occupies Chapters III. 1-6, V. 1-10 and VII., identifying the High Priest, and Chapters VIII., IX., X. 1-18, identifying the remaining marks.

There are now to be considered these marks found in the

Type, concluded by analogy to exist in the Antitype, and then identified in detail:

TYPE.	ANTITYPE.
1. A High Priest.	The High Priest.
(a) Aaron and his sons. V:4. Ex. XXVIII:1.	Christ Jesus,—Son over His house forevermore. III:1, 6.
(b) Order of Aaron:—Specified order. V:4. VII:5, 11.	Order of Melchisidek:—Specified order. V:10. VII:15-17, 21. "So also Christ." V:5-9.
(c) Ordained for men in things pertaining to God. V:1-4.	Called of God, V:10.
(d) Called of God, V:4.	To offer Sacrifice and Offering. VIII:3.
(e) To offer sacrifices and offerings. V:1. VIII:3.	

Having identified the High Priests in his official capacity, it is obvious that as the enumerated marks of the Antitype were distinguished by superiority from those of the Type corresponding, the order of High Priest of the Antitype must be of more excellent dignity—or "better"—than the order of High Priest of the Type. This is proven by careful comparison.

ORDCR OF HIGH PRIEST OF TYPE.	ORDER OF HIGH PRIEST OF ANTITYPE.
(a) With pedigree; showing limitation of life. VII:5.	Without pedigree; showing non-limitation of life. VII:3.
(b) Many priests by reason of death. VII:23.	One Priest continually. VII:3, 24-25.
(c) As sons of Levi, tithed other sons of Abraham. VII:5.	Tithed Levi in Abraham. VII:6-10.
(d) Descended from him who received the promises; therefore, less. VII:5.	Blessed him who received the promises; therefore, greater. VII:6-7.
(e) Belonging to a law, covenant and priesthood making nothing perfect. VII:11-12, 18-19.	Belonging to a better hope, better covenant and having the power of an endless life. VII:12-19. VIII: 6.

(f) Priests of the order confirmed without an oath. VII:21.	Priest of the order confirmed with an oath, and made surety of a better testament. VII:21-22.
(g) Priests needed to offer sacrifices daily for themselves and for the people. VII:27.	Priest offered *one* sacrifice not needing to be reepated. VII:27.
(h) Priests of the order were men of infirmities. VII:28.	Priest of the order was perfected (Gr.) forevermore. VII:28.

Chapter VIII. opens with the Inductive Summary concerning the High Priesthood of the Christ. This summary presents:

(a) Jesus, the Spiritual High Priest (Verse 1).

(b) Exalted to the right hand of God, and ministering in the Heavenly Tabernacle, "which the Lord pitched" (Verses 1, 2).

(c) Recognized as the Mediator of "a better covenant" (Verse 6).

In making this summary Paul is reminded of two more marks that are found in the Type and he proceeds to identify them in the Antitype. These two marks, which are discussed and identified in Chapter VIII. and part of Chapter IX., are the Tabernacle and the Covenant, and in each the superiority of the Antitype is clearly shown.

TYPE.	ANTITYPE.
2. An Earthly Tabernacle with its furniture, IX:1-5.	A Heavenly Sanctuary, IX:11, 24.
(a) Made with hands; VIII:5. IX:24.	Made without hands; IX:11.
(b) Made by a pattern and serving as a figure. VIII:5. IX:24.	Furnishing pattern and answering figure. VIII:5. IX:24.
TYPE.	ANTITYPE.
3. The Old Covenant.	The New Covenant.
(a) Gives pledge to be the God of a chosen Earthly People. VIII:9. Gen. XVII:7.	Gives pledge to be the God of a chosen Spiritual People. VIII:10. Gal. III:16. IV: 22-28.

(b) Promises deliverance from bondage of Egypt and an assured Earthly Inheritance. VIII:9. Ex. VI:4-8.	Promises deliverance from bondage of Sin and an assured Spiritual Inheritance. Rom. VI:14. I. Peter I:4.
(c) Law written on stone. Ex. XXXII:15-16.	Law written in hearts. VIII:10. Jer. XXXI:33.
(d) Covenant ratified with blood of beasts. IX:19-20. Ex. 24:5, 8.	Covenant ratified with blood of Jesus. IX:14-17.
(e) Transgressions remembered and visited. II:2. Num. XV:30-3-.	Transgressions blotted out. VIII:12. Isa. XLIV:22.
(f) Conditioned upon obedience of men. Ex. XIX:5. Deut. VIII:19.	Conditioned upon obedience of Jesus. Matt. III:17. Isa. XLII:21
(g) Grows old and passes away. VIII:13.	Abides forevermore. Jer. XXXI:35-37.

But the purpose of the Tabernacle was that the Priest might have an approved place wherein to offer sacrifices, and the purpose of the Covenant was that there might be a guaranteed certainty of their acceptance. It follows, therefore, that the sacrifices ordained for the Type must find their correlative superiors for the Antitype. As in the preceding discussions and identifications, it must be constantly borne in mind that the writer is addressing Hebrews who are thoroughly familiar with the Mosaic Law, and who would need only the slightest suggestion to follow an argument concerning the Tabernacle and all of its appointments, rites and ceremonies.

TYPE.	ANTITYPE.
4. A Sin Offering.	The Sin Offering.
(a) Blood, tokening death, the body penalty for sin.	Blood, tokening death, the soul penalty for sin.
(b) Blood of bulls and goats, and ashes of an heifer.	The Blood of Jesus, the Son of God.
(c) Foreshadowing penalty and true Sacrifice.	Meeting extreme penalty of Divine Law.
(d) Offered continually, and in Holy of Holies yearly by High Priest of Type.	Offered *once for all,* and brought into Heavenly Holy of Holies by High Priest of Antitype.

(e) Bodies of victims burned without the camp.	Jesus suffered without the gate of Jerusalem.
(f) Blood essential and effective as typifying remission of sin.	Blood of Jesus essential and effective to real remission of sin.
(g) Vicarious in nature. IX:16-23. IX:25. XIII:11. Lev. IV and XVI. Num. XIX.	Substituted for many. IX:11-14. IX:24-28. XIII: 12. Ezek. XVIII:14. I. Jno. 1:7. I. Peter I:18-19.

The Sin Offering, so important in the Type, having been found and proven superior in the Antitype, but one more mark remains to be considered:

TYPE.	ANTITYPE.
5. A Burnt Offering.	The Burnt Offering.
(a) Male without blemish, from flock or herd; dove or pigeon.	The perfect life of the Lord Jesus Christ.
(b) Symbol of a vicarious righteousness.	Presenting the perfect vicarious righteousness.
(c) Accepted for him voluntarily offering as a substitute.	Accepted for him offering in faith as a substitute.
(d) Wholly consumed upon the altar.	Wholly spent in doing the will of God.
(e) Inefficient really, because inadequate, and because sin offering was only efficient typically.	Perfect, *per se,* and with a perfect Sin Offering. Efficient once for all.
(f) Offered repeatedly because of inefficiency.	Offered once, and never needing to be repeated.
(g) Rejected by God as unable to confirm covenant.	Witnessed by Holy Ghost as confirming covenant.
(h) Yielding place to Offering of Antitype. X:1-9. Lev. Ch. I. Ps. XL:6.	Displacing offering of Type. X:10-18. Rom. III:22. Ps. XL:7-9.

The completed Induction reduced to logical form is this:

We, being units of Israel, Elect according to the Spirit, are those having Jesus Christ forevermore our perfect High Priest, who, confirming the Eternal Covenant, offered for us once and for all in the Heavenly Sanctuary, His own blood as a perfect Sin Offering, making acceptable atonement for our sins, and

His own Righteousness as a perfect Burnt Offering, making an accepted obedience for our justification.

But it is argued that Analogy is insufficient of itself to establish a doctrine or a proposition. That is true, and the Apostle does not claim more than that which is conceded:—that Analogy does confirm and illustrate that which is otherwise ascertained, and thus may be used to deepen a conviction and strengthen the hold of a given truth, which is precisely the service which the Apostle wishes it to render. His constant use, in exhortation, of the pronoun of the first person shows that he is writing to those who have received his Gospel as a Divine Inspiration having for its foundation a "Thus saith the Lord":—and yet to them, by means of their training in symbols, is granted the privilege of a clearer, deeper look into its wonderful message. So to Christians of all ages is the Jewish ritual opened:—not to prove, but to illustrate and explain, and thus intensify the power of the Gospel.

Having finished his Induction, the Apostle resorts to Deductive Logic to complete his argument. A very careful study of the verses immediately following,—X:19-21,—will show that they constitute an Enthymeme having the Major implied, the Minor, as an abbreviated form of the completed Induction in verse 21, and the Conclusion in verses 19-20, put in participial form, and used as a basis for the exhortations that follow. The Enthymeme, written out in Barbara, would have this form:—

Major (implied): Those having Jesus Christ forevermore their perfect High Priest, who, confirming the Eternal Covenant offered for them once for all in the Heavenly Sanctuary, His own Blood as a perfect Sin Offering, making accepted atonement for their sins, and His own Righteousness as a perfect Burnt Offering, making an accepted obedience for their justification, are those having boldness to the entrance of the holies (literal,—see Greek) in the blood of Jesus which way He has consecrated for us, new and living, through the veil, that is the flesh of Him.

Minor (abbreviated in verse 21): We are those having

Jesus Christ forevermore their perfect High Priest, who, confirming the Eternal Covenant offered for them once for all in the Heavenly Sanctuary, His own Blood as a perfect Sin Offering, making an accepted atonement for their sins, and His own Righteousness as a perfect Burnt Offering, making an accepted obedience for their justification.

Conclusion (participial: verses 19-20): Therefore:—We are those having boldness to the entrance of the holies in the blood of Jesus, which way He has consecrated for us, new and living, through the veil, that is the flesh of Him.

What should be expected of such people? Addressing those who belonged also to the Israel of the Type, and who knew that accepted sacrifices and offerings meant peace with an almighty God, Paul makes three earnest exhortations in verses 22-24. The first of these is an Enthymeme, with the Major implied, the Minor expressed participially, and the conclusion in the Imperative as an exhortation. The reference is evidently to the typical purpose and effect of the Water of Separation (Num. XIX) wherein ashes, signifying death, point to the Atonement offered by the Spiritual High Priest (IX:13) as a Sin Offering, and the running water, signifying righteousness, or life ("clean water," Ezek. 36:25), points to the Righteonsness offered by Him as a Burnt Offering. This exhortation is, therefore, based upon the effect of the application of the finished work of the perfect High Priest, and is addressed to those familiar not only with the process of cleansing, but also (Num. 19:19-20) with the ceremonial declaration of the fact. We have:—

Major (implied): Those of the Spiritual Israel having their hearts sprinkled from an evil conscience, and their bodies washed in pure water are those who may draw near in full assurance of faith as did those of the Earthly Israel, who were cleansed with the typical Water of Separation, and who then ceremonially bathed.

Minor (expressed participially): We are those of the Spiritual Israel having their hearts sprinkled from an evil conscience and their bodies washed in pure water.

Conclusion (Imperative, as an exhortation): Therefore:— We are those who may draw near in full assurance of faith as did those of the Earthly Israel who were cleansed with the typical Water of Separation, and who then ceremonially bathed.

We are hereby assured not only of the perfection of the Priest and the completion of His work, but of its purifying effect upon the believer.

The second exhortation (verse 23) is based upon the proven worth of the Spiritual Covenant, and is emphasized by being addressed to those who had tested the faithfulness of God in the covenant made with their earthly fathers. This is easily resolved into a Conjunctive Syllogism in the mood "Ponens", whose Minor is the assertion of the Antecedent, and whose Conclusion is the necessary assertion of the Consequent, though again, being in the Imperative of Exhortation:—

MAJOR: If he is faithful that promised,	We may hold fast the profession of our faith without wavering.
MINOR: He is faithful that promised.	
CONCLUSION:	We may (or "Let us") hold fast the profession of our faith without wavering.

With a perfect Priest, a perfect Sacrifice and Offering, the assurance of purifying effect, and the guarantee of fulfilled promise, what more could be asked?

The third exhortation (verses 24-25) is to constant and mutual helpfulness and is the evident outburst of a heart in its grand realization of wealth of spiritual possession giving utterance to the instinctive desire to share that is a spiritual birthright.

But the Apostle foresees danger. Returning to his analogy he is reminded that, though God was faithful to Israel of the Type, Israel was not always faithful to God, and he is taught the weakness of the Israel of the Antitype. Verses 26-31 give a solemn note of warning, wherein he emphasizes the fact that by how much the New Covenant of Grace, made with the Antitype, excels the Old Covenant of Law, made with the Type, by so much will the discipline (not punishment) of the New be more severe than the discipline of the Old. But verses 32-39

show a brighter side. The Old Dispensation had its seasons of endurance, of affliction and of reproach, which, patiently borne, brought their recompense of reward. So likewise will the New have its sufferings and its triumphs, and here again the key-note is the word "better":—always the excellence of the Anti-type or Spiritual manifested over the Type or Carnal. But that which is spiritual is only seen and grasped by faith:—which thought leads in direct connection to the next chapter.

In this beautiful Chapter XI, so often called "The Honor Roll of Faith," the Apostle, realizing the power of example, cites instance after instance of those who achieved, because, looking beyond the Type, they saw clearly the Antitype and all that it presents to the eye of Faith alone. It is a wonderful record,—thrilling, stimulating and encouraging. As Chapter XII opens Paul feels himself standing in the arena like a contestant in the then famous games. Seated in the cloudy circles above are those of whom he has been telling, crowned victors in contests like those awaiting him and his brethren; and above them, and yet with them, is that One who is Priest, Sacrifice and Offering, whose excellence he has been striving to show, the Author and Finisher of the faith for which he has been pleading,—Jesus, the God-Man, perfected through sufferings, one with His people, having exercised faith in the same Father, having been sustained by the same Spirit, having struggled in the same conflicts, and having eternally won the same victories to which He calls His followers. (XII:1-2.) Studying the training and suffering to which He was subjected (XII:3-11) suggests the value of the discipline which Christ's followers are exhorted to receive that they may glorify Him as He glorified the Father, being made partakers of His holiness,—which is held as the great aim. In the caution that follows (XII:12-29), Paul seeks to warn them from anything that would overshadow the Christ;—lest anything win them from the purity of their love, or any mess of pottage find a purchasing Esau. In vivid word painting he draws the picture of the Israel of the Type assembled around Mount Sinai, where God was manifested only as a Law-Giver and Judge, and the Israel of the Antitype

assembled around Mount Sion, where God is manifested not only as Judge, but as Father as well, and Jesus as Mediator of the New Covenant:—and by how much this is better, by so much shall he suffer who disregards. In the closing chapter (XIII), by way of helpful exhortation (verses 1-8), the Apostle goes more into specific detail, commending brotherly love, hospitality, philanthropy, marriage, contentment and docility, all with the same end in view:—"Jesus Christ, the same yesterday, today and forever":—who stands pledged never to fail nor forsake those who have trusted Him and are seeking to render Him service. V. 9 is a caution against strange doctrine, as much needed now as then, and verses 10-15 appeal that we share the reproaches of the Christ. Verses 16 and 17 commend benevolence and rightful submission, and verses 18 and 19 bespeak for the writer an interest in the prayers of those whom he addresses. Then, out of the overflowing of a full heart, comes the exquisite benediction giving all supremacy and glory to Jesus Christ, "the great Shepherd of the sheep", both now and evermore. (20-21.) With a last appeal that his exhortation should be received (22), and with final parting words (23-25) of tenderness and love closes the beautiful "Epistle to the Hebrews". Shall it be less dear to those who are "the children of the promise", even though they do not also belong to the Type, or less of an incentive to highest and best soul service, than to those for whom it was originally written? SALLY NEILL ROACH.

BOOK REVIEWS

I. MISSIONS.

Christian Belief Interpreted by Christian Experience. Lectures Delivered in India, Ceylon, and Japan on the Barrows Foundation. The Barrows Lectures 1902-3. The University of Chicago Press, 1906. Pages xli+255. $1.50 net.

Christ and the Eastern Soul. The Witness of the Oriental Consciousness to Jesus Christ. The Barrows Lectures, 1906-7. The University of Chicago Press, 1909. Pages XLI+208. $1.37 postpaid.

Both these works are by the late President of Union Theological Seminary, New York, Doctor Charles Cuthbert Hall. Together with the "Noble Lectures for 1906" at Harvard, under the title, "Christ and the Human Race," these constitute a truly notable contribution to the science of Christian Missions. In the true sense Dr. Hall was a Christian missionary, and stands as the most notable example of a type of missionary not generally reckoned in the lists, but one that is coming to be recognized and from which there is much hope for the cause of Christianity in its destiny as the universal religion. There is less heroism and less sacrifice in the sort of work Dr. Hall did than in that of the worker in the ordinary methods. Few men have the capacity, in training, spirit and influence to do what Dr. Hall did. More will have it and will be occupied with this line of work.

The Barrows Lectureship was founded in 1894 by Mrs. Caroline E. Haskell, and is under the administration of the University of Chicago. The design is to provide lecturers on the "Relations of Christianity and the Other Religions", to be delivered in India and, upon occasion, in other Eastern countries.

There have been four courses of lectures on this foundation.

The first was by Dr. Barrows in whose honor the course is named. This course is published under the title, "Christianity the World Religion", known to students for several years. The second lecturer was Dr. Fairbairn, of the Mansfield College, Oxford. While these lectures have not been published as delivered, their substance is included in the author's notable volume, "The Philosophy of the Christian Religion". Dr. Hall proved in every way so remarkably successful and acceptable in his first lectures that he was appointed for a second course.

All these lecturers have been men of the first order in Christian leadership and have undertaken this work in the spirit of genuine and exalted missionary service. They have been entirely faithful to Jesus Christ and his religion and their works are of great value as Christian apologetics for American and English readers as well as for those for whom they were primarily prepared.

Dr. Hall had in rarest degree a passion for humanity and became, in spirit and in fact, increasingly an apostle of universal religion for a united race. That the religion of our Christ is the universal religion is a profound conviction with the author. He is courteous, considerate, fraternal, but firm, sincere and vigorous in his proclamation of Christianity. He is a missionary preaching the Gospel to the most learned and religious of Eastern peoples. His lectures are not controversial but evangelistic in temper. Like a bridge over a mountain torrent he joined two precipices, and the stream of controversy passed beneath him.

There are six lectures in each course and an extended syllabus is prefixed to each course, which is not only valuable in studying the lectures but is interesting because it is the syllabus used with the audiences in India, Ceylon and Japan.

The first course discusses the Nature of Religion, the Christian Idea of God as related to Experience, Jesus Christ as the Supreme Manifestation of God, Sin and the Sacrifice of Christ in Experience, Holiness and Immortality, Reasons for Regarding Christianity as the Absolute Religion.

The second course deals especially with the temper and tendencies of "the Eastern Soul" as related to the Christian Faith. The subjects are: "Elements of Sublimity in the Oriental Consciousness"; "The Mystical Element in the Christian Religion"; "The Witness of God in the Soul"; "The Witness of the Soul to God"; "The Distinctive Moral Grandeur of the Christian Religion"; "The Ministry of the Oriental Consciousness in a World-Wide Kingdom of Christ."

These topics in themselves disclose the masterful grasp of a missionary statesman and invite to a feast of spiritual thought that will not disappoint. No man has served the mission of Christianity more wisely than the author of these lectures.

W. O. Carver.

Introduction to Christian Missions. By Thomas Cary Johnson. For sale by the Presbyterian Committee of Publication, Richmond, Va. Texarkana, Ark.-Tex. 1909. Pages, 220.

This work undertakes to meet a great need—that for an outline study of the main features of missionary obligation and work. There is little, if any, originality in this work and in undertaking to cover the Divine conception and plan of missions, the apostolic conception and service in missions, the entire history of missions, and the motives that impel to missions, the author leaves himself room for little more than a sort of syllabus. Aside from some remarkable errors in proofreading the work is usually accurate.

No effort is made to disguise the very extensive dependence upon Warneck's History of Protestant Missions.

The discussions of the grounds and motives of missions are rather commonplace. It is natural that a Presbyterian author should be partial to Presbyterianism and that his denominational viewpoint should frequently appear. Perhaps the author goes a little too far when he finds that Presbyterians have now "as in the time of the Acts of the Apostles" exactly the machinery needed for both Foreign and Home Missions, whereas, "Congregationalists and Baptists, having no fit organization for the conduct of mission work, have been driven

to continue the use of societies," etc. This is loyal Presbyterian prejudice but reads rather like a joke in the light of history and present facts. The book will serve very well as an outline of studies for pastors and classes who have not yet had courses in mission study. W. O. CARVER.

The Martyr's Isle, or Madagascar: the Country, the People, and the Missions. By Annie Sharman. London Missionary Society, 16 New Bridge St., E. C. 1909. Pages, 174. 83 illustrations. Price 2s. 6d.

There is no more romantic and heroic missionary story than that of Madagascar. This account of it is designed for children and is perfectly adapted to that end. The author has displayed great skill in her work, and the publishers have done equally well their part. One wishes that every child might have the book read to him and read it himself. Moreover, there are ninety-nine grown-ups in each hundred who would find this work admirably suited to inform and interest them concerning Madagascar. Get it for your Sunday school library, and for your home. W. O. CARVER.

The Converted Catholic. Edited by Rev. James A. O'Connor. Bound Volume XXV, January to December, 1908. Published by the Editor, 331 West Fifty-seventh St., New York. 384 pages. Price, $1.00 per volume, or $1.00 per year.

For twenty-five years this monthly magazine has been published by the pastor of the Christ's Mission. It is conducted on a high plane, free from the cheap abuse of the Catholic Church and clergy often to be met with in those who, like this editor and worker, have had bitter experience of the enslaving spirit of the Church. The aim of ministering the Gospel in the spirit of Christ for those who need the freedom of the spirit that is denied in the Catholic Church actuates the whole work of the mission and of the magazine. Those who want to keep posted concerning all the movements of the evangelical trend within the Catholic Church and from it, as well as with efforts for the conversion of Catholics, will find here their best medium

of current information. There is distinct propagandism against Catholic political aggressions in America, but it is a frank, manly propagandism, not violent and extravagant.

W. O. Carver.

The Gospel in Latin Lands. Outline Studies of Protestant Work in the Latin Countries of Europe and America. By Francis E. Clark, D.D., LL.D., and Harriet A. Clark. New York, The MacMillan Company, 1909. 330 pages. Fifty cents, net.

For such a work it would not have been easy to find more competent writers, and this volume takes its place among the splendid works issued by these publishers for the Central Committee of the United Study of Missions.

In the nature of the case, however, this work is doomed to be a disappointment. When we are told that twenty-four countries are to be treated in a single little volume with less than three hundred small reading pages we know that we are to have but fragmentary glimpses where we long for some adequate treatment. Maps, historical outlines, careful discrimination, suggestions of further literature for study do all that can be done to atone for the obvious inadequacy of the volume. The authors made personal visits to seventeen of the twenty-four countries which they seek to present to us. There are some errors in dates and important omissions, but the work is on the whole well done, for such a work. One cannot commend the judgment of the Central Committee, the authors, or the publishers in undertaking to crowd into one little volume information about so many countries. It is hoped, also, that not all concerned share the opinion of the authors that the work of the missionary in papal lands is less fascinating than that in heathen lands.

We venture to raise the further question why we should speak of these as "Latin" lands, when from the missionary standpoint "Catholic" lands would be the more significant designation.

W. O. Carver.

Bel, the Christ of Ancient Times. By Hugo Radau. Chicago, 1909, The Open Court Publishing Company. 60 pages.

This work has two parts. The first sets forth, with critical analysis and comparative study, "the Babylonian Pantheon". This study is based on the newer knowledge of the Babylonian libraries.

The second part undertakes to show "the essential doctrine of Babylonian religion". The reverent effort to show essential likenesses between the Babylonian and the Christian religions, especially as to the Trinity and the Christ is by no means convincing, but highly interesting. The author allows himself to take up incorrect views and explanations, especially of Paul's reasoning, for the sake of his analogies. The work will be of peculiar interest to such as know the Babylonian inscriptions, for the author discusses them with originality and independence. W. O. CARVER.

On the Wings of a Wish to the Banks of an Indian River. By E. Mabel F. Major, C. M. S. missionary in the United Provinces of India 1896-1906; with preface by the Rev. Canon A. E. Barnes-Laurence. London Church Missionary Society, 1909. Pages 10+196. Price 1s. 6d.

The accounts in this little volume are vivid, entertaining and accurate, even if a little scrappy. The style is that of the lecturer to children and the work is well done. There are twenty full page illustrations and they are excellent. Many besides children will find the volume one of engaging interest and inspiring information. I especially recommend it for any but the informed student. W. O. CARVER.

II. PRACTICAL.

The Psychology of Prayer. By Anna Louise Strong. The University of Chicago Press, 1909. 120 pages. Price 75 cents; postpaid, 83 cents.

Miss Strong has given us in her monograph a fine example in applying to the more complex and more vitally important fields of life the scientific spirit and method which have disclosed new meaning and value in the world of nature. With

some of the more elementary problems on the way toward solution, interest is now naturally turning again to what is after all of deepest interest—the world of personal relations. To this world of personal relations belong, of course, religious experience, and the problem of prayer; and a first step toward a true philosophy is as full a knowledge as psychology can give of just what religion is and just what prayer means and effects as a matter of personal experience. This may help to bring us nearer, as Professor Tufts suggests in the Preface, to the answer of the vital question, so widely debated today, Is religion true?

In these seven chapters Miss Strong makes an exhaustive examination of the psychological process involved in prayer. The question of the validity of prayer she recognizes as a problem of metaphysics; no final solution of that can be attained by psychological analysis. She contents herself to present a searching analysis of the operation of the human consciousness in prayer and leaves us to draw our own conclusions as to such matters. For instance, the confidence engendered by a prayer for health itself tends to health; and prayer as a form of 'suggestion' assists in the shaking off of disease; but whether in other ways, involving more objective answers, prayer may be efficacious is by her left here an open question. "Events which to my mind will be interpreted in scientific terms will to another be interpreted in aesthetic, to another in religious terms." Closely following the categories of contemporary psychology, she traces the mental process, or processes, which lead the individual to resort to prayer, deals with the different types of prayer, the child-like or primitive, the intermediate, and the "completely social," and then essays "answer", psychologically speaking, to three great questions:—"What type of reality can we posit for the 'selves' engaged in this relation of prayer?" "What warrant have we for any 'objective reference'?" and, "in case we find some objective reference, what content can be given to the object?" Her "answers" can be best given, perhaps, in these words: "When the statement is made that there is no assurance of any result in prayer beyond

that arising in the individual himself,—that, in other words, 'God' makes no contribution that can be scientifically known—the statement is inadequate. From outside the total process of experience there is indeed no proof that anything enters. Nevertheless, on retrospect, we see from the psychological analysis that the process itself consisted of two selves, each of which made a contribution to the final result. Prayer existed as a real communication between them." "*Some* reality must, then, be posited, objective in the sense in which we posit anything as objective, in that it is outside the self of immediate purpose."

"Thus, in a real sense, *God* is becoming progressively more organized by the process of consciousness even as the individual *me* is."

"As long as prayer remains prayer it is a social process, aiming at the establishment of a wider self—in this case a self of greater ethical power and enthusiasm. In the ethical religions the object of adoration and the 'great companion' has always been the embodiment of the ethical ideal, the supreme Judge of conduct. The fixing of the ethical ideal and the giving of strength to attain it,—this is the office of the altar in the ethical type of prayer." She quotes Vance as saying: "God makes no offer to take the soul out of the storm. Indeed, it is in the center of the storm that he is to be met. He knows and shares all. He believes in what the soul may become. He believes that he can restore the ruin. This is the soul's safety, the pledge of ultimate victory." GEO. B. EAGER.

Scripture and Song in Worship. A Service Book for the Sunday School. Arranged by Francis Wayland Shephardson and Lester Bartlett Jones. University of Chicago Press, Chicago, 1909. Postpaid, 50 cents.

This work is dedicated to the memory of the late President William Rainey Harper who was for several years superintendent of the Hyde Park Baptist Sunday school. It was under his administration of the school that this book of service grew up. It is the product of actual experience in that school and is of a high order of work—too high many, perhaps most,

schools will say. It consists of songs of a high order, both in words and music, accompanied by well-selected and arranged Scripture readings, in part responsive, so classified as to suit the various occasions and subjects that recur in the work of a well-regulated Sunday school. Where schools may not wish to use the service, at least without modification, pastors and superintendents would find this book very suggestive and helpful. May it be successful in elevating the worship of our Sunday schools. W. J. McGlothlin.

The Fighting Saint. By J. M. Stifler. Fleming H. Revell Co., New York and Chicago, 1909. Pages, 160. Net 75 cents.

These eighteen chapters are not sermons. They haven't the pulpit tone or style. They are rather vital "essays", having all the charm and force of personal confession. They let down the bars of reticence and tell how the author fought his own fight. They claim no distinctive quality except that they have been "hammered out of experience". They were contributed originally to the editorial page of the Sunday School Times and do not pretend to be joined together as a unit. The fact, patent on every page, that they were born out of real experience, justifies the author's hope that they will be found to possess vitality and be of some help to others in fighting the fight of faith—'The war in which there is no discharge'. The opening words on "The Fighting Quality" strike the keynote which rings throughout the book: "God loves a brave man. When he picks out men to do important work he takes those who are clear grit all the way through. Run over the great names in Bible history,—Abraham, David, Elijah, John the Baptist, Paul—and see how marked a trait plain bravery was in every one of them." These words near the close of the chapter on "Learning to be Great" are equally significant of the spirit and temper of the book: "Life is motion—the world is progressing. God's Kingdom is growing. The Bible is the widest-read and most radical book in the world, and the moral 'stand-patter' is left behind." The book has pith and point, snap and common sense, transfused and illumined by faith in God. Geo. B. Eager.

Popular Lectures of Sam P. Jones. Edited by Walt Holcomb. 16mo, 127 pages. Fleming H. Revell Co., 1909. Cloth 75 cents net.

Echoes from the living utterances of one of the quaintest, wittiest, most original and most sensational ethico-religious lecturers of his day. They will be welcomed by thousands who heard him, and ought to be read by other thousands who may thus get some idea at least of the man and his message. Often coarse and sometimes bordering on blasphemy, but full of horse sense and a humor that was all the more taking because it was so shrewd and rural,—this and much more that is better known than can be said—was this unique genius, everywhere known in this country as "Sam Jones". Here are gathered together some of the lectures made famous by being delivered from wellnigh every lyceum and chautauqua platform in the United States and Canada, carefully edited, but preserving much of the peculiar style in which they were spoken: "Facts and Fun"; "The World as It Is, and the World As It Ought to Be"; "Character and Characters"; "Manhood and Money"; "Ravages and Rum"; "Get There and Stay There".

Nobody has ever surpassed Sam Jones in his rôle. We can stand the original, but the good Lord deliver us from his imitators and plagiarists! GEO. B. EAGER.

Theodosia Earnest. By Rev. A. C. Dayton. Revised by his daughter, Lucy Dayton Phillips. Baptist Book Concern, Louisville, 1909. 412 pages. Postpaid 75 cents.

An old favorite in a new dress, "fully illustrated." "Times has changed, and lights has riz," as the darkies would say, since this book was written; but it deserves to live and to be read, not by our Baptist young people only, but by earnest Pedobaptists seeking light on the matters at issue between Baptists and Pedobaptists as well. For many it will be found that the story has lost none of its charm, and the argument none of its convincing power. It deserves better paper and binding. GEO. B. EAGER.

Woman's Ministry. By Mrs. Geo. C. Needham. Charles C. Cook, New York, 1909. Paper, 65 pages. Price 20 cents.

As Mrs. Needham says, the woman question is a prime topic of the time. Women the world over are aspiring to co-equal recognition with men in all departments of activity, and the question for Christians to answer is: What Scripture sanction is there for all this? This pamphlet is one woman's honest effort to answer this question. It has the merit of recognizing the Bible as "our sole rule of faith and practice" and of trying to ascertain at every stage of the discussion what the Bible has to say on the question. There is nothing startling here—no straining after originality, no defiance of the injunction of the Apostle Paul. The conclusion of the whole matter, as she puts it, is this: A Christian woman may be a missionary, a Bible reader, a Scripture teacher of children, an instructor of men, a deaconess, a helper, a servant in the church; in short, whatever she has ability for, except a pastoral head, with its accompanying responsibilities of administering the ordinances, laying on of hands, burying the dead and disciplining the disobedient." "Every true woman," she says, "has cause to magnify the Apostle Paul as her courageous and faithful inspired friend; and every Scripture-taught woman will joyfully recognize man's headship, whilst gratefully cognizant of her joint heirship with him in salvation." Any woman who covets the glamour of public life more than she prizes the sanctity of the fireside, she thinks, is out of harmony with God's way and will.

GEO. B. EAGER.

The Master Profession. A Challenge to Young Men. By Smith Baker, D.D., and Frank E. Jenkins, D.D. The Franklin-Turner Co., Atlanta, 1908. Cloth. 105 pages.

Smith Baker, a Congregational minister, now seventy-two and "preaching the best sermons of his fifty years in the ministry", was urged to write a book on "Pastoral Experiences; or Why, If I Were Again Twenty, I Would Choose the Ministry as My Life Work"; and chapter IV of this book is his response. Then, the joint author of the book, Dr. Jenkins, says chapters II and

III on "How to Fill the Pews", and "Old-Young Ministers; or the Dead Line", were later "drawn out of him." Dr. Jenkins, then, tried to complete the plan of the book he had in mind, so he tells us, by writing the first and last chapters, on "The Master Profession" and "The Challenge". The result is a book to stir the soul, to inspire the young man whose life has come up out of the nineteenth century to take hold and do the work of the twentieth. In it you may hear the voices of the nineteenth and the twentieth centuries mingling and challenging the young men of the twentieth century to be true to themselves, true to God, and true to the opening vistas of opportunity standing invitingly before them. Somehow the book is being distributed free and will assuredly do good.

GEO. B. EAGER.

The Christian Ministry and the Social Order. Lectures Delivered in the Course in Pastoral Functions at Yale Divinity School, 1908-1909. Edited by Charles S. Macfarland. Yale University Press, New Haven, 1909. 303 pages. $1.50 net.

These lectures constituted part of a "supplementary course" in the Divinity School at Yale. They were chosen out of many solely on the basis of the subjects treated, which may be comprehended under the relation of the minister to the order of human society. The chief interest of the course is to open up to the student the definite, concrete tasks and problems which await him. As given here, the editor says, they only partially exhibit the lectures as delivered, for "they were so intimately personal and so peculiarly illustrative as to preclude actual reproduction". It is thought worth while to publish them in book form, however, because of the wide-spread interest in the general subject, as well as in the particular subjects treated in these chapters. These are disclosed to us in the table of contents as follows:

The Part and Place of the Church and the Ministry in the Realization of Democracy—Rev. Chas. S. Macfarland.

Trade Unions: The Causes for their Existence; Their Work and Methods—Henry Stirling.

An Exposition and Interpretation of the Trade Union Movement—John Mitchell.

The Opportunity of the Minister in Relation to Industrial Organizations—Rev. Chas. S. Macfarland.

The Church and the Wage-Earner—Rev. Edwin B. Robinson.

The Opportunity and the Mission of the Church and Ministry Among the Non-English-Speaking People—Rev. Ozora S. Davis.

The Minister and the Rural Community—Rev. Wilbert L. Anderson.

The Essentials of a Ministry to Men—Rev. Anson Phelps Stokes, Jr.

The Ministry of Mental Healing—Rev. Geo. B. Cutten.

The Ministry in Association with International Movements—Rev. Frederick Lynch.

In a foreword on "A Significant Element in Theological Exposition" the editor speaks of the growing feeling that our theological schools do not have the close and the operative relation with the life of the churches and of human society that they ought to have. While the graduates go forth grounded in the underlying principles of their ministry, they are not prepared for the vital and practical problems and opportunities which await them. The questions asked reveal this sense of a lack on their part of practical preparation: Do your men come out ready to cope with the great pressing problems of the church and especially of human society? Do they know men as well as books? Are they prepared to put into effective practice the great principles they have learned? Do they not need to know how to act and what to do, as well as how and what to think? Should not the clinical method and the case system have recognition here as elsewhere? Of course the answer is ready: The seminaries are beginning to see their enlarging duty and opportunity and to rise up to them. The minister is to be sent forth, they see, not simply to pastor a particular flock, but to serve his community, and human society at large, in any and every way by which his personality and influence may be brought to bear upon them for good. He

goes out into the Kingdom of God, rather than to a single church; to engage in all great social movements and to make his church a living and directing factor in such movements. Of course he is to look after his own flock, but, like his Master, he is to have other sheep not of that fold. Such a conception of the ministry ought to have its effect, the editor argues, in attracting strong men. If the minister is henceforth to be a power in civic life, in solving the great problems of democracy, then we may venture to predict a speedy renaissance. Surely such a hope and aim amply justify the bringing into this supplementary course such labour leaders as John Mitchell and Henry Stirling to open up to the students the hearts and consciences of men who represent great bodies of wage-earners, and guide the destinies of other humanitarian movements. Surely the ministry of today ought to know such men, their work and their ideals, and ought, as far as possible, to join forces with them in the furtherance of the great human interests which they represent.

It will surely do our theological schools good, as this volume suggests, to have them lightened by the wider opening of their doors and windows to the vital, throbbing life of the world of men and deeds. Truth and fact must more and more be brought together for adjustment; and a new warmth of feeling and definiteness and concreteness of aim will be the result. Yale is setting a good example and rendering a real service, both in establishing this "Course in Pastoral Functions" and in giving these select supplementary lectures to the world in book form. This reviewer has found the chapters on "The Ministry and Democracy", "The Minister and the Rural Community", and "The Ministry to Men" alone worth the price of the book. GEO. B. EAGER.

III. PHILOSOPHY AND RELIGION.

The Christian Doctrine of God. By William Newton Clarke, D.D., Professor in Colgate University. New York, Charles Scribner's Sons, 1909.

Among the able volumes of the International Theological

Library "The Christian Doctrine of God," by Dr. Clarke occupies a high and worthy position.

The spirit pervading the entire 471 pages is that of an able scholar, profound thinker and humble Christian. This volume is a valuable intellectual contribution to current theological thought but also a stimulating spiritual production in a realm where the soul is too often famished while the mind is nourished. The author has done his work nobly and well, and given to the world an able and comprehensive presentation of the greatest theme that can engage the thought of man.

No one can read the book with intelligent interest and not have a more vivid realization of the matchless character, the infinite greatness and gracious nearness of the only true and living God. The author is a firm believer in the evolution of man from the most primitive life, which in its origin and development, is dependent upon the power and guidance of the God of the universe. He is pre-eminently a resident of the modern world of thought, and manufactures new moulds for theological ideas without destroying any fruits of past labor that may be preserved without decay. This, at least, is his attitude and aim. He is not on a mission of iconoclasm but of vital construction. He writes of the Christian doctrine of God as it must be conceived and presented in the light of our present knowledge of the Bible, history and the universe.

The revelation of God in Jesus Christ is the climax of the divine outreach and self-expression to man.

Prof. Clarke has an easy mastery of one of the clearest, most vigorous and charming styles to be found among our classic writers whether theological or literary. His thought is lucid and stalwart; and his method of dealing with opposing views, frank, just and generous, while his refutations are strong, pointed and convincing.

The contents consist of the Introduction in which the Theme and the Treatment are outlined and the *Sources* are indicated as the Ancient Ethical Conception, the Testimony of Jesus, the Early Christian Experience and the Historical Development.

The author then enters upon the main body of his discussion.

I. God—His Character, Personality, Goodness, Love, Holiness, Wisdom and Unity of Character.

II. God and Men. Creator, Father, Sovereign, Moral Governor, Providence, Savior, Trinity and God in Human Life.

III. God and the Universe. Monotheism, the two Units of Existence, God is a Spirit, God the Source, the Self-existent, the Eternal, the Infinite, the Unchangeable.

Transcendence, Immanence, Omniscience, Omnipotence.

IV. Evidence. The Question and the Evidence, Evidence from the Rational, Evidence from the Spiritual, the Great Objection, the Christian Belief in God.

A helpful Index is appended.

"By the Christian doctrine of God is meant, in the present discussion, the conception of God which Christian faith and thought propose for the present time, in view of the Bible, and of the history and of all sound knowledge and experience, interpreted in the light of Jesus Christ the revealer."

The ethical conception of God is ancient and variable in its clearness and power. It always assumes moral character in God and moral obligation in man. The ethical idea was loftiest among the ancient Hebrews in whose view God is always intensely personal.

The author thinks that at first Israel had to do with a national deity, but gradually the God of Israel passed over into the God of all. Is it not more in harmony with history that the God over all became the God of Israel whose higher conceptions of religious and ethical relations were to become the property of the world? When Jesus came he found a rich inheritance of theological ideas, and did not completely sever himself from the belief of his time. He had points of contact in truth, and these he always carefully established, using them as vantage ground for further revelation. Jesus in his teaching and life gives us a practical knowledge of the God with whom we have to do. He does not enter into any metaphysical discussion of the being and character of God. He assumes the personality, unity, nearness, graciousness and power of the heavenly Father. "He gives no formula of doctrine concerning God; he gives a living knowledge of him which we must plant

as a living thing in the soil of our own times." We should be careful, of course, lest this holy plant be dwarfed by its modern environment.

Christ evermore taught that man's supreme duty is to give a full spiritual response to the holy call and perfect character of God. Jesus therefore casts off all non-ethical conceptions of God, who is the "all-good" in intimate relations with men to whom he is the perfect ideal and supreme object of devotion. God is presented as the sun whose light and heat we are now investigating but which illumines the world even tho not fully understood. In the progress of Christian thought the deposit of theological truth is constantly shifting. No two generations can have precisely the same conceptions of God. We ought to have truer and fuller views of God in his character and works than were possible in the past, for we are, theologically, the heirs of all the ages. "Finality has never been reached nor, in conceptions of God, is it attainable." The divine guidance of Christian people has progressively enlarged their conception of God. Some elements, however, are permanent even in our thoughts, while the character of God is unchangeable.

After studying the God whom Christ revealed, we proceed to prove that belief in such a person is rational. The Christian doctrine of God is not an iron-clad formula, but a doctrine of divine character. So strong is man's belief in the personality of God that pantheism is followed by a reaction into polytheism. Personality is the substratum of character; a necessary presupposition in ethical relations. "A person is a being in relation with others, who is aware of himself and has power of directing his own action." In God the elements of personality are carried up to perfection hence we may speak of an *infinite personality* without contradiction in thought or terms.

We get our highest conceptions of God from the noblest qualities in man. We begin where we can, and ascend to the loftiest height of our experience and thence project the idea of God who is like man, yet infinitely superior. Moral qualities convey the same idea whether applied to God or man, *e. g.*,

Goodness, Love, Justice, yet they exist in God to absolute perfection, while in man they are present in varying degrees. The doctrine of divine goodness reveals a God who is "just in all the relations in which he stands," and that of divine love proclaims not a "self-centered but an out-reaching God." The Bible does not say that "God *in Christ* is love", but that "God is love", for such is the essential nature of God, or Christ would never have come to *reveal* the Father.

"Holiness is the moral character by which the character of the movement of love is determined." It is the sum total of moral excellence, and has an "inward claim and an upward call" to do that which is worthiest of spiritual beings in every possible relation. Wisdom is the highest knowledge put to the noblest use especially in the sphere of morals and religion. The love, holiness and wisdom of God combine in one perfect personality.

All things in the universe are eternally dependent upon God who is Sovereign in all spheres of thought and action. As Creator God is under the supreme obligation of his nature and the relation of his creatorship to plan the best possible career for the objects of his love. The Universal Creator is also the Universal Father, which relationship is emphasized and vitalized in those who enter into the fulness of the blessings of the children of God.

The author does not indicate quite as clearly as we should like the difference in the relation of people to God by nature thro sin and their relation to him by grace thro faith. Is there not a marked difference in the relationship described in being children of wrath and in being children of God? If some are blinded to God's universal Fatherhood, others fail to realize that in a true and vital sense only those who believe in Christ are children of God. The Sovereignty of God avoids fatalism on the one hand and chance on the other. Moral freedom must be recognized in both God and man. The moral control that God exercises over all things and beings is in harmony with his own perfect character and the nature of the objects governed. God's direct control of the soul is thro the laws of the spirit written on the tablets of our rational nature. In the

divine government the saving impulse of God finds its way to every human heart, for man is made for God and God's chief glory is to save his sinful children. "We long to know whether, as we have supposed, there are causes in his universe from which there can come disappointment to the infinite love, or whether Saviorhood will perfectly have its way in the abolishment of sin and the bringing of all souls to their worthy destiny." Love shall not be disappointed, for Jesus shall see of the travail of his soul and be satisfied.

In the trinity we have brought to view the three relations of God to man—"revealing, revealed and abiding."

The author presents the two units of existence as God and all that is not God. Thus he opposes Pantheism but favors the eternity of matter. Yet all things besides God are dependent upon him for their existence while he, being transcendent, infinitely superior, is the Source of all that the universe contains.

"An eternal universe" dependent upon the eternal personal God enters into the author's conception of creation. God is eternally productive and nature and man have reached their present development not by a sudden creative stroke but by a long and divinely-guided process. The uniformity of Nature is God's usual method of operation. The Immanence or indwelling of God in his world shows that he is a free and infinite Spirit always present. "In the fullest sense of the word, he may work miracles, if he will." He does not have to enter the world by the door of the miraculous—he is always present everywhere with his entire personality. The occurrence of miracles must be determined by evidence. They are not the essential things in the life of saving and working faith.

The author shows great skill and ability in the presentation of his arguments for the existence of God and his answer to the great objection to the existence of the good God. He evaluates the usual arguments for the being of God and then elaborates what he considers the most convincing arguments in our present state of knowledge, viz., evidence from the rational, and evidence from the spiritual existing in the universal. The universe bears the stamp of the rational. This is seen in the possibility and development of various branches

of human culture. Science, presupposes order and rational system; Philosophy, a rational significance in the world-order; and a rational suggestiveness and æsthetic qualities which make possible all Poetry and Art. So the "universe bears witness everywhere to the existence of a rational mind inspiring it and giving it character."

The *spiritual evidence* is drawn from the moral and religious elements in the race. The sense of dependence, obligation, and fellowship have been developed in the race according to the inherent principle of all life which responds to its environment and unfolds by appropriating whatever is in its reach that may minister to its perfection. The infinite Spirit—God—must be the inspirer and the ideal of the spirit in man. The eye responds to light and the soul to God. These arguments are developed from the viewpoint of Christian evolution and presented in a most fascinating manner. Whatever may be said of a sane evolution, it can not be used against the being and character of God, but it clothes the rational and spiritual arguments with a beauty and power in which they do not always appear when presented in the traditional way.

The great objection to the existence of the good God because of the presence of sin and suffering is stated with clearness and answered with force. This world is not exclusively a world of sin and sacrifice. It is blessed with righteousness and joy as well as burdened with sin and woe.

Suffering has its gracious uses and who knows but what sin may be but a temporary tho long-continued evil that in the infinite stretches of man's eternal unfolding may be left forever behind?

God's responsibility for sin consists solely in his permitting the possibilities of its appearance to be incorporated into his world-order. Man alone is responsible for sin in his own life, tho heredity and environment may facilitate its commission.

Materialism, indirectly, and Pantheism and Agnosticism directly, receive fatal strokes from Dr. Clarke's Damascus blade of spiritual polemics. With highest appreciation of the author's ability and spirit we keenly regret that he seems to have a stronger tendency to represent some doctrines in the light and

terms of "present knowledge" than to present them in the light and terms of *Biblical* knowledge. It is more important to live in the atmosphere of Biblical presentation than in the atmosphere of current thought. B. H. DeMent.

Sidelights on Christian Doctrine. By James Orr, D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow. New York. A. C. Armstrong & Son, 3 and 5 West Eighteenth St., 1909.

Were the length of this review determined by the author's ability, and the importance of the subjects illumined, it would extend far beyond its present limits.

Whatever Dr. Orr writes is worthy of a careful perusal both from the vitality of his thought and the facility of his pen.

This volume of 180 pages consists of a series of addresses on Christian doctrine given at various conferences and Bible schools in America. These studies, as the author calls them, do not bear the stamp of a formal and scholastic presentation which so often characterizes theological discussions. They partake more of the "popular" qualities which render them both readable and serviceable.

Yet there is an admirable analysis of the material of each address, and a scholarly and vigorous discussion of the most significant themes of the Christian faith. There are three things that impress the reviewer relative to the author's mental attitudes and equipment for his task. He lives in three rooms of the theological mansion—the Biblical, the Historical and the Modern. He breathes the atmosphere of revelation and seeks to give a just interpretation of its contents; he gives due credit to historical developments, and is appreciative of present knowledge in the various fields of human thought. The themes of the ten lectures are as follows:

1. Nature and Place of Christian Doctrine: The Doctrine of God.
2. Names and Attributes of God.
3. The Trinity of God: The Divine Purpose.
4. Creation and Providence.

5. Man and Sin: Man's Nature and Original Condition.
6. Man and Sin: Man's Need as a Sinner.
7. Christ and Salvation: General View—The Redeemer.
8. Christ and Salvation: The Atonement.
9. The Spirit in Salvation: Union with Christ and its Blessings.
10. Eternity and its Issues: Advent and Judgment.

Dr. Orr is a stalwart champion of "the old faith" in the light of the sacred Scriptures and modern thought. He has a different caste of mind and consequent variant system of theology from those who take their stand on the alleged results of modern evolution as the sure foundation, rather than the proper unfolding of the mind of God as revealed in his word. The flexible and the changeable are not so much the Bible representations as scientific hypotheses. He admits evolution in the different stages of the world's history within certain biblically imposed limitations, and contends that there is no conflict between the biblical account of creation and that of authenticated science.

The author does, however, not assume a belligerent attitude toward other schools of thought but in a straightforward way maintains the well known traditional views of God, man, salvation and destiny.

There is in these studies an admirable perspective of practically the whole field of Christian doctrines. They constitute an able compendium of theology presented in a helpful manner as to both style and arrangement of topics and the logic of the discussions. The volume is worthy of being read by the most mature thinkers and profound scholars, and of becoming a well-studied handbook for young preachers and intelligent laymen.

B. H. DeMent.

The Philosophy of Revelation. The Stone Lectures for 1908-1909, Princeton Theological Seminary. By Herman Bavinck, Doctor of Theology; Professor in the Free University of Amsterdam. Longmans, Green & Co., New York. 1909. Pages 10+349. Price $2.00 net.

This volume is more comprehensive and valuable than its

title might suggest. By "Revelation" we are here to understand the entire conception of the "Supernatural" and the ten chapters treat this subject in relation to all the facts and spheres of human knowledge. After treating the general ideas and relations of Philosophy and Revelation (three lectures) the author presents his subject in relation to Nature, History, Religion, Christianity, Religious Experience, Culture and the Future. By the last term the thought is directed to the future life and its content. To this comprehensive—not to say pretentious—plan the author has brought a wealth of learning and a maturity of thought that produce the conviction that you are sitting at the feet of a masterful teacher. While the attitude and method can hardly be called "modern" no reader can question the author's familiarity with the literature—vast as it is—of his subject.

One cannot always approve the reasoning as, e. g., concerning "infinite time", etc. [p. 90]; but dissent will be rare and approval and admiration the rule. The author does not treat the relation of "faith" and "knowledge" in relation to all phases of human learning and experience quite accurately—if one may judge, and of course this applies to the whole work. He does good work in this sphere, however, and we may come finally to see what, indeed, ought to be obvious enough, that "belief" and "knowledge" are not to be separated and the one used for foundations in physical science while the other is the uncertain base of spiritual structures. We shall some day know that "exact knowledge" is only of relations and deals only with abstract ideas while the question of *"reality"* lies ever in the realm of belief—and that as truly in mathematics as in eschatology. Our author partly sees this and makes suggestive observations concerning it. Ladd has treated it better than any other writer, perhaps. Some day we shall get free from the bondage of thought to the errors of Kant's *Critiques.* Then we shall be able to construct again philosophical systems, but not yet. The volume before us is worthy the attention of all who study the religious values in these times of uncertain thinking.

W. O. Carver.

A Man's Faith. By Wilfred T. Grenfell, M.D., (Oxon), Superintendent Labrador Medical Mission. Boston, New York, Chicago, The Pilgrim Press. 48 pages. Price, 50 cents net.

Dr. Grenfell is one of the modern heroes who challenge the imagination because of the appeal of the facts of his life and labor. This address will serve as a key to the man and his achievements.

He discusses "How to Obtain Faith in Jesus Christ", "How to Use Faith", "How to Keep Faith". Now that is just what one wishes to know. The plain man may read the book to find how another plain man meets the problems of life. The theologian may read it to find how a great strong toiler in the world's work can get along without the refinements of theology, indeed without even the elements of *systematics.*

The author reminds one of James in the lack of critical analysis and of John in the inductive inclusion of all the life in a single term. Surely the experiences, and far less the thought of Dr. Grenfell, are not normal and this autobiography of an active experience will help many but will correspond in detail with the experiences of few.

The logic of the mind is open to many criticisms but the logic of the life is connected and compelling. Many a man in trouble will be helped and the lazy man in spiritual things will be rebuked and exhorted. Everybody will feel that he has been allowed to look into the singular soul of a singularly devoted and successful servant of the Lord.

W. O. Carver.

Studies in Mystical Religion. By Rufus M. Jones, M.A., D.Litt. Haverford College, U. S. A. The Macmillan Co., New York, 1909. Pages 518. Price $3.50 net.

There seems to be an ever increasing interest in the history of non-ecclesiastical Christianity. With the earlier historians the Church and its work dominated the whole circle of vision and little space was left for the consideration of the sects and the more spiritual types of Christianity. Gradually that is changing. This change of attitude is due in part, no doubt,

to the fact that many of the historians are now members of the smaller Christian bodies; but it is also due to the growing feeling that the sects, so called, more nearly represent primitive Christianity and that the future of the Kingdom of God on earth probably lies in their keeping rather than with the great official Catholic or national churches.

The work before us is another evidence of this interest. The title is not very happily chosen since the term "mystical" is very ambiguous, and the "studies" are confined almost exclusively to Christianity. Moreover the author includes in "mystical" groups such as would ordinarily be termed "evangelical" only, as for example the Waldensees and most of the Anabaptists. But by mysticism the author means that "type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine Presence. It is religion in its most acute, intense, and living stage", p. xv. In this sense the author believes "that there has been a continuous prophetical procession, a mystical brotherhood through the centuries, of those who have lived by the soul's immediate vision", p. xxxvii. He begins with the mystical element in the New Testament itself and traces the stream, which is not continuous, down to the English Commonwealth. "There is no attempt . . . . to give a complete history of Christian mysticism, nor are all the movements . . . . . studied properly called mystical," p. xxxvi. In the course of treatment the Greek philosophy is pointed out as the source of a good deal of Christian mysticism. Jacob Boehme is omitted because the author designs to give a volume to him at some later time. The present volume "is intended to be an introduction to a series of historical volumes", written by the author and others, "devoted to the development and spiritual environment of a particular branch of modern Christianity—the Society of Friends," p. xxxviii.

It is maintained that the effort to restore primitive Christianity is hopeless because there was no primitive Christianity, but only "many types and varieties of Christianity, almost as different from each other as our modern types are"—a statement that is surely greatly exaggerated. It is properly empha-

sized that "Christianity in the golden age was essentially a rich and vivid consciousness of God, rising to a perfect experience of union with God in mind and heart and will," p. 4. Perhaps as might be expected from a Quaker the unorganized condition of apostolic Christianity is over-emphasized. The account of the causes that led to and the steps in the gradual rise of the hierarchy is admirable.

Passing out of the apostolic era the author takes up Montanism as the earliest post-apostolic appearance of the mystical spirit. The treatment is admirable. Passing beyond this movement he shows the mysticism of new Platonism and how it influenced Christianity in the Fathers and others. Thence through Dionysius "the Areopagite", John Scotus, Erigena, the Waldensees, the "Spiritual Franciscans", the pantheistic mystics, the various brotherhoods of the Middle Ages, Meister Eckhart and his followers, the "Friends of God," the "Brethren of the Common Life", the Anabaptists, the Family of Love, the Seekers and Ranters and finally the early English Baptists. With them the way is prepared for Geo. Fox and his Quaker propaganda, which are to be treated later and at length.

In the main the work has been well done. The author shows acquaintance with the sources and with the more recent literature of the subject. He is fair and judicial, the style is good, and the general impression made by the whole work, while to some extent it is fragmentary because of the great amount of material, is yet clear and vivid.

A few errors are noted. On p. 415 the author makes the first Calvinistic Baptist church begin in Southwark, 1616, whereas this was and remained a Congregational church, the "mother church". It is true that the first Calvinistic Baptist church came out of it. On p. 417 the impression is made that all the Calvinistic Baptists obtained baptism through Blount, whereas the majority, according to Crosby, and the more judicious part, instituted baptism anew themselves. On the same page he says in 1644 there were seven Calvinistic Baptist churches in London and forty-seven in the rest of England. This is surely an error. Featley says in 1645 the Anabaptists boasted 47 churches in all and this evidently refers to both the

General and the Particular Baptists. It is not known that the Calvinistic Baptists had any churches outside of London in 1644.

In a note at the bottom of the same page he gives 1647 as the date of Featley's "Dippers Dipt", etc., whereas the first edition appeared in 1645. But these are minor errors. The work as a whole is well done and valuable and leads us to await the remainder with genuine interest. W. J. McGlothlin.

Sacerdotalism in the Nineteenth Century. A Critical History. By Henry C. Sheldon, Professor in Boston University. Eaton & Mains, New York. Pages 461. Price $2.00 net.

There have been two contradictory tendencies with regard to ecclesiasticism during the nineteenth century. On the one hand, in many quarters there has been a growing freedom which in some cases has been so pronounced as to lead men to favor a purely personal and spiritual religion which should find expression chiefly if not solely in social service—a tendency to repudiate organization, ordinances and all official religious teachers, a tendency toward the position of the Quakers, the exaltation of lay and official Christianity. On the other hand there has been, beyond all dispute, a growth of ecclesiasticism in some quarters, notably in the Catholic Church. This growth has generally taken the form of sacerdotalism, while the churches free from the priestly conception of the ministry have generally enlarged the place of the layman and emphasized more and more non-official Christianity.

It is the progress and phases of this growth of sacerdotalism that the author proposes to trace in this volume. About half the book is given to the history of the movement within the Roman Catholic Church under the three heads of "The Principle of Ecclesiastical Authority", "Papal Absolutism" and "Some Features of the Sacramental System". Of course it is in the Roman Catholic communion and especially in the realm of papal pretensions to infallibility and absolutism that progress has been most striking. The principle of ecclesiastical authority and the sacramental system were already thoroughly established and practically completed before the beginning of

the nineteenth century. But the position and authority of the pope have risen tremendously within that period. This development the author has set forth well. It was consummated in the Vatican Council of 1870, to which much space is very properly devoted. Of the sacramental system the author's conclusion is that recent dogmatists have not "ameliorated the extreme features of the mediæval and Tridentine system". "There has been no abatement from the ultra-ceremonial standpoint on the part of Roman Catholic theologians in times adjacent to the present," p. 222. With regard to the outlook for the whole papal system the author says that its success depends upon its ability to maintain three things, (1) "a high pressure of sentimental devotion", which will not only lead the devotees of the Church to adore saints and angels, but also prostrate themselves before the dignitaries of the hierarchy; (2) "a steadfast and comprehensive employment of patronage in its behalf"—a plan which he believes will continue; (3) "a radical scheme of intellectual surveillance and restriction", such as has been steadily exercised in the past. While it will be impossible to carry out these plans perfectly, the author believes it can and will be largely done. "To maintain it [Roman sacerdotalism] intact in the face of critical and scientific research is a desperate project." But "a powerful hierarchy is engaged to work desperately to carry through the desperate project;" and so the speedy dissolution of the Catholic Church is not to be expected though it is not regarded as impregnable, p. 282.

The second part deals with the growth of sacerdotalism in the Greek catholic, the Anglican and the Lutheran churches and its adoption as a foundation stone of Mormonism. The most notable growth of sacerdotalism in any of these communions was in the Anglican church in the first half of the century, the so-called Tractarian or Oxford movement, and to this the author devotes most of his space. There was no marked growth of these ideas in the Greek church or in the Lutheran church, but they are fully developed in Mormonism. The author finds no traces of them in other denominations. He believes the great foe of the evangelical message is sacerdotal-

ism; and in view of its power and aggressiveness he concludes that it is the duty of evangelical Protestantism to recognize the seriousness of its task and the strength of its foe, "to abate the mischief of needless subdivision and work toward unity of heart and enterprise" without making any effort to force union, to recognize what is genuine wherever found, "to bestow increased study upon the problem of edifying forms of worship" and finally to be unwearied in the proclamation of the evangelistic message.

The book is thorough and important. It calls attention afresh to that ceaseless foe of real Christianity, ecclesiasticism. It helps to distinguish between that which is dangerous and that which is harmless. W. J. McGlothlin.

Anselm's Theory of the Atonement. The Bohlen Lectures, 1908. By George Cadwalader Foley, D.D. Longmans, Green & Co., New York, 1909. Pages 327.

The atonement is one of those subjects that will not down. It seems impossible for theologians to reach anything approaching agreement on the subject of the significance of Christ's death. The theory which has perhaps commanded longest and widest acceptance is that associated with the name of the great mediaeval Catholic theologian Anselm, in its original form and variously modified. It has been almost universally accepted by the Roman Catholics and with variations it has been widely accepted by the Reformers and succeeding Protestants. So much is this true that it is sometimes called the orthodox view of the atonement.

The present work is neither a history nor a criticism of this Anselmic theory. It is rather a "critical and historical study of the claim that the Reformation dogma is the Catholic [that is universal and orthodox] doctrine." The facts laid before the reader are familiar; "but the effort has been made to bring them together in the convenient form of an argument more complete than any with which the writer is acquainted" (p. ix). "The primary purpose of this study therefore is negative, to exhibit the lack of authority for the theory framed by the

Reformation divines." The positive purpose of the author is to clear the ground for the readier acceptance of the best Greek thought which he regards as much nearer Paul's teachings. The exposition, history and criticism all have that purpose.

The author begins by attempting to show that the early fathers were free from the Anselmic view of satisfaction. He finds in the state of society, the state of the church, the views of law, etc., the antecedents which greatly affected, if they did not determine, the matter and form of Anselm's theology. It served a good purpose, in the opinion of the author, in overthrowing cruder forms of the doctrine, but is now finally outworn and must give place to something more in accord with modern conceptions of God and the world. The Greek theology is more biblical, more in accord with experience, and therefore must ultimately triumph. Such is the view of the author. The book, both as history and as a historical argument, is valuable, affording much material for a scholarly and yet popular consideration of the central fact of Christianity, the incarnation and earthly life of our Lord. This is true whether one agrees with the conclusions or not.

W. J. McGLOTHLIN.

Dogma and History. The Essex Hall Lecture, 1908. By Professor Dr. Gustav Krüger. University of Giessen. London, Philip Green. 84 pages. Price 1 shilling net.

This lecture was delivered in Essex Hall, London, and repeated in Mansfield College, Oxford, June, 1908, where this reviewer heard it. It is printed without alteration from the form in which it was read by the author. It constitutes an effort on the part of the author to trace the history of the undoing of dogma by reason, in the process of some centuries of critical thought. It aims especially at contributing something further to the attacks on the dogmas of the Trinity and the deity of Jesus Christ—doctrines which somehow persist for all the "doom of dogma," "passing of dogma," exposing of dogma in the light of history and reason, funeral orations over the death of dogma, etc.

This discussion is incisive and vigorous. Where history

fails Dr. Krüger resorts to dogmatism, after the manner of those who are determined that dogmas shall be done to death, even if it be with dogma. There is a class of modern students who think that no man is free or rational who does not reject all dogma. It is not enough for them that one repudiates the authority of dogma and thinks freely and so comes into the personal possession of his beliefs. They will have it that the only free man is he who repudiates the content of the dogma and denies its truth. They quite overlook that on this basis no truth could ever live more than a single generation; and my views can be accepted by no other, for then they would be dogmas for him. It is not strange that men rebel against the authority of dogma, but when they do so in the name of reason they should not go the irrational length of holding that all that was thought before them was error.

Now it is not meant to charge our author with affirming this doctrine, but it is true that such an assumption lies back of a goodly part of his lecture and that so much is he the slave to the modern dogma which affirms that dogma is all error.

W. O. Carver.

The Function of Religion in Man's Struggle for Existence. By George Burman Foster, Professor of the Philosophy of Religion in the University of Chicago, Author of "The Finality of the Christian Religion". The University of Chicago Press, 1909. Pages xi+293. $1.00 net.

This book has made a great stir; not, however, such as an honest scholar can take pleasure in. It has been almost universally condemned. It deserves condemnation. Yet is it not altogether bad, nor so bad as it has usually been written down. From the standpoint of literature it is offensively pedantic, but there are passages of great beauty and with poetic charm. From the standpoint of reasoning it ignores the common laws of thought, yet has much good reason that is suggestive and stimulating. From the standpoint of philosophy it is a rather remarkable combination of negations, and however useful negations may be, they do not enter into the materials of philosophy, but only into preparation for it. This author continues to

promise the public a work of constructive thinking. It will be good to see it, for so far he manifests small capacities in that direction. He is ruthlessly, sometimes recklessly, iconoclastic. He must be set down as a baiter of the orthodox; and he seems this time to have caught a superabundance of game. The occupation is not dignified, nor the result desirable. From the standpoint of religion—it is difficult to speak of it from that standpoint, for its definitions of religion fail to reach its real essence. The work professes to be an apologetic, wherein the author 'would go out to meet young men and women still in the formative period of life', who are seekers after truth. These young men and women are very skeptical, but very honest and very earnest. They "demand that the situation be faced with pitiless veracity." It would not be easy to imagine a work less suited for such readers. "Pitiless" it is, almost brutally so. "Veracious" also, one must think, if that term be defined as corresponding to the writer's own thought: but if by "veracity" we mean correspondence with truth there is little of it in this book. The book does not deal with truth, for the most part. It aims constantly at destroying faith, and encouraging disbelief, in what the author thinks the errors and arrogancies of traditional and orthodox religion. It does undertake summarily to state, at various stages of the discussion, the positive value of religion, the function of God, of Jesus, of prayer, of the Bible and of the church in man's struggle for existence. The conclusion is that only the idea of God has any value, that the historical Jesus is for many minds, it would even seem for most, a positive hindrance to growth in human achievement, the Bible has incidental value, the church may be of great service as an encourager to the disappointed and as a fellowship of religious spirits. Religion is defined as "self-effectuation." "In sum," our author says, "religion is the conviction of the achievability of universally valid satisfactions of the human personality." Of course then man is wholly the maker of his religion and his religion is therefore wholly subjective. "Your religiousness is not that you have a God, it is your God-making capacity." "The word God is a symbol to designate the universe in its ideal-achieving capacity." This

is to be taken so definitely that "Even the concept of a personal God has symbolic validity only." It is in accordance with this fundamental error that we are to understand and interpret the function of each of the elements in religion. They are the devices by which man provides himself with such "illusions" as he needs in his struggle for existence. Both the "struggle" and the "existence" may be meaningless, but so long as man keeps up the "illusions" he is not deluded but has the highest reality. The riot at Epehsus is used as the basis for a long lecture to the churches in the proper treatment of disturbers of orthodoxy.

We have said that the book has been much criticised, and also that it has value. It is significant that very many of the critics declare openly that they have not read the work. One can not but wish that they had. It would seem only fair that a book should not be condemned until its contents are known. Then, too, what value the book has it would have chiefly for these same critics who so valiantly condemn the work, of which they can not know much from the extracts that have been made from it in the current papers.

The book insists vigorously on two fundamental principles in religion that are all too little understood and accepted: the individualism and the spiritual quality of all real religion.

What the author says of the treatment of "heretics" and "orthodoxy" discloses a lack of distinctness in thought, and so is extreme and one-sided; but it would do good if many of those who labor so incessantly at saving "the faith once for all delivered" would ponder what this object of their wrath says. The trouble with the author is that he is so extreme, so illogical, so shifting in his own positions that he is not likely much to influence the very people he should most wish to appeal to.

The work is inconsistent with itself and shifts its viewpoint. If one may venture a little higher criticism on it, the lecture delivered before "the Philosophical Union of the State University of California" was expanded by inserting sections from seminary lectures at Chicago, with some embellishments and additions to both these elements. We even suspect occasional extracts from sermons. At any rate the discourse does not hang well together.

For the most part it is a dreary desert of doubts; but there are oases of rare refreshing, if only one were not warned by the author not to understand him as speaking the common language when he talks of "God," "spirit," "redemption."

The author tells us he has "tried to do no more than to cleave to the sunnier side of doubt." He has not gone beyond his effort. We usually feel the full effect of the shadow side of doubt. When he does lead us around to the "sunnier" side we are glad, and begin to reflect that since doubt has this sunnier side there is a Sun to make it "sunnier;" and we can not help thinking that a little less hugging of the doubt and a little more looking toward the sun would yield better grounds for the author's plaintive language: "And may there be light and warmth enough to keep us from freezing in the dark."

W. O. Carver.

IV. BIBLICAL LITERATURE.

I. GENERAL.

Bibelglaube und Bibelforschung. Vorträge und Abhandlungen. Von D. Eduard Riggenbach, Professor der Theologie in Basel. Verlag der Buchhandlung des Erziehungsvereins Neukirchen. Kreis Mörs, Switzerland. 1909. S. 147. Pr. 2M.

Prof. Riggenbach has brought together here a group of very able papers that well deserve publication. The first, "Theologie und Gemeindeglaube," is a trenchant discussion of modern theology as a working body of faith for the churches. The second, "Der Schatz im irdenen Gefäss," is a suggestive hint of the strength and weakness of criticism of the Bible. The third paper, "Melchisedek," gives all the light that modern discovery has found concerning this obscure, but interesting personage. In "Was haben wir am vierten Evangelium?" Dr. Riggenbach defends the Johannine authorship and clearly and succintly expounds the argument of the gospel. In "Der dritte Tagals Datum der Auferstehung Jesu" the phrase "after three days" is shown to be equivalent to "on the third day," the only tenable

view in my opinion in the light of all the facts. In the paper on "Das Zeugnis des Apostels Paulus von der Auferstehung Jesu" Dr. Riggenbach vigorously sets forth the value of Paul as an authentic witness to the fact of Christ's resurrection, a strong apologetic. There are other able papers in the volume, but these are the ones that have impressed me most. I like the book much and wish for it a large circulation.

A. T. Robertson.

Essai sur le grec de la Septante. Par Jean Prichari, Directeur d'etudes a l'ecole des Hautes Etudes. Extrait de la Revue des Etudes juives, Avril 1908. Librairie C. Klingsieck, Paris, France. 1908. Pr. 2 francs.

Prof. Prichari is a Greek himself and one of the greatest linguists in the world. In the booklet here under discussion he shows knowledge of Turkish, Armenian, Arabic, Hebrew, Latin, Greek, German, English, French, Russian, Dutch. I am prepared to find any number of others in his list. His writings concerning the Modern Greek are known the world over. Prof. Prichari (p. 177) laments the lack of interest shown in France concerning the work of Deissmann in its bearing on the language of the New Testament. But l'Abbe E. Jacquier, of Lyons, has accepted the new knowledge in his Histoire des Livres du N. T. Prof. Prichari treats specifically the Greek of the Septuagint, in which study he is an enthusiast. He considers that "la Septante est le grand monument de la κοινή," (p. 164). Indeed, he goes further than Deissmann with the papyri and finds most of his so-called Hebraisms in the modern Greek vernacular. No one is better qualified than he to tell what is true of modern Greek. He shows his usual wealth of scholarship in this "Essai" and offers many a suggestive hint. After all is said the Greek of the Septuagint was inevitably largely influenced by the Hebrew original, but not so as to make it "un-Greek" or unintelligible to Greeks. At bottom it was the vernacular Greek of Alexandria. With Helbing, Thackeray, and Prichari all at work on the language of the Septuagint we have the promise of rich results. A. T. Robertson.

On Holy Ground. Bible Stories with Pictures of Bible Lands. By William L. Worcester. J. B. Lippincott Co., 1904. Pages 492.

Now that every kind of classic is being simplified and adapted for children—with more or less advantage—it is good to see the demand for Bible Stories, and the great variety of books attempting to meet the needs of children. This work of Mr. Worcester's is one of the best, and shows marked individuality. It combines the two methods of paraphrase and retention of the Bible language, and the result is a sort of children's commentary in which the explanatory remarks precede the narrative proper. The introduction in each case is in large print, the Bible narrative is small, but the aim is to awaken interest and curiosity, and tell just enough to enable the child to read the narrative comfortably, having his natural questions answered beforehand. There is necessarily some repetition, which makes the book large; and there is an extraordinary enthusiasm for geographical details. But with a little training a child might be brought to share this interest in the map.

The narratives selected cover only the more familiar parts of Scripture, skipping from Solomon to Ahab in a few lines, and giving only the reigns of Hezekiah and Josiah in the Southern Kingdom; the Captivity is told very fully, the Return very briefly. There are a few selections from Isaiah, Zechariah, Malachi, and some of the Pilgrim Psalms; as in the life of David three or four of his Psalms are introduced.

The New Testament Stories include only the Gospels. There is a picture on almost every page. It is a book for leisurely reading and study, and many children would enjoy it.

ELLA B. ROBERTSON.

2. NEW TESTAMENT.

Grammar of New Testament Greek. Vol. I. Prolegomena. Third Edition with corrections and additions. By James Hope Moulton, M.A., D.Litt. 1908. T. & T. Clark, Edinburgh, Scotland; Chas. Scribner's Sons, New York. Pages 293. Price 3.00 net.

The great success of Dr. Moulton's "Prolegomena" is well shown by the demand for a third edition in less than three years of the first. The changes made are not radical. The same paging is kept. Errors are corrected and a larger Greek

Index is provided. One is glad to have every new idea of Dr. Moulton in this realm and can but hope that the systematic "Grammar" will soon appear. A. T. Robertson.

Sidelights on New Testament Research. By J. Rendel Harris, M.A., D.Litt. The Angus Lectures for 1908. The Kingsgate Press, 4 Southampton Row, London, England. Pages 243. Price 6s.

Dr. Harris has one of the keenest minds among New Testament scholars. He is always turning up something new. He hunts along old trails and runs out into new ground also. In these Lectures delivered before Regents Park College, London, he is in his element. Wit and wisdom are delightfully blended with rich research. The opening Lectures deal with the advance made in our knowledge of some obscure points in New Testament textual criticism. He recounts the story of the famous fight made by Dean Burgon on the Revised Version and the Greek Text of Westcott and Hort. He agrees with Burgon as to the infelicities of the English Revision, but shows that in the matter of the text at most points Burgon was mistaken and Hort has been vindicated by modern discovery. Dr. Harris has a fresh discussion of the authorship of Hebrews and almost inclines to the view of Harnack that Priscilla wrote it. He has interesting comments also on the Art of Conjectural Emendation and the Relation of Christianity to the Greek World. A. T. Robertson.

Vollständiges Griechisch-Deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur. Von D. Dr. Erwin Preuschen. Fünfte Lieferung. κυριεύω bis ὁμολογία. Verlag von Alfred Töpelmann (vormals J. Ricker) Giessen, Germany. 1909. S. 641-800. Pr. 1M. 80Pf.

A number of important words come in this section of Dr. Preuschen's great undertaking, such as κύριος, λαλέω, λέγω, νόμος, etc. One can only rejoice at the speed with which the work progresses. The same high character of work is maintained. It will be a noble achievement when completed, and ought to be translated into English, as it probably will be.

A. T. Robertson.

Theologischer Jahresbericht, Achtundzwanzigster Band, 1908. Herausgegeben von Prof. Dr. G. Krüger und Prof. Dr. M. Schlan in Giessen. III. Abteilung. Das Neue Testament Bearbeitet von Brückner und Knopf. Leipzig, Germany, M. Heinrius Nachfolger. 1909. Pr. 4.25m.

I have come to rely greatly on the annual New Testament "Abtheilung" of the "Theologischer Jahresbericht." It is the most complete, the most systematic, and the most illuminating bibliography of the yearly New Testament literature to be had anywhere. All New Testament workers are under obligations to Drs. Brückner and Knoff for this service.

A. T. Robertson.

Religionsgeschichtliche Erklärung des Neuen Testaments. Die Abhängigkeit des älterten Christentums von nicht jüdischen Religionen und philosophischen Systemen zusammenfassend untersucht. Von. Prof. Lic. Dr. Carl Clemen. Mit 12 Abbildungen auf zwei Tafeln. Verlag von Alfred Töpelmann, Giessen, Germany, 1909. S. 303. Pr. M. 10 Geb. M. 11.

This is a work of great learning and the result of much research. Dr. Clemen is always interesting and suggestive, even when one cannot accept all his conclusions. He can be depended upon to give all the facts in a vivid way. There is no doubt at all that the men of the New Testament bear the marks of the life of their time. That is true of the Lord Jesus himself, who in more ways than one reflects the Jewish horizon of his time, though in many vital matters he far transcends that horizon. It would indeed have been a very anomalous situation if Paul, for instance, had been impervious to the Greek life all about him. He was a Pharisee in training, but he lived in a Graeco-Roman world. In Athens he is found in dispute with the Epicurean and Stoic philosophers as before the Sanhedrin in Jerusalem he has to meet the rabbinic teachers of the time. Paul likewise shows knowledge of Roman law. John in the Prologue to his Gospel may show an echo of the Platonic philosophy as the opening verses of Hebrews may indicate a knowledge of Philo. But all this is a very different thing from looking to extraneous sources for vital ideas in the Christian faith.

The effort has been made to find in Babylonia the origin of the mysticism of Christianity. Dr. Clemen finds little to prove that idea apart from some suggestive parallels in the Apocalypse of John. He has an exhaustive treatment of various phases of the life of Jesus, and is not unwilling in places to admit a dressing up of the story by the writers according to previous ideas. But, while the Jews had their ablutions (and the heathen, too, for that matter), it is wholly gratuitous to reject the Gospel accounts of baptism as too "ecclesiastical." It is hardly fair to reject Christianity's own account of itself and then supply another from conjectural heathen sources. Mithraism had its evening meal, but that surely is no reason why Jesus may not have instituted the Lord's Supper. Sometimes a man with less learning than Dr. Clemen may have a more balanced judgment as to the mutual relations of all the facts.

A. T. Robertson.

Studies in the Character of Christ. An Argument for the Truth of Christianity. By Charles H. Robinson. Longmans, Green & Co., London and New York. Pages 155. Price 6d.

This chief edition of a most useful book can be commended to those who wish a powerful statement of the wealth of argument to be found against modern scepticism by an appeal to the unique character of Jesus. The points are clearly made and the cheapness of the book puts it within the reach of all.

A. T. Robertson.

Resurrectio Christi. An Apology written from a New Standpoint and Supported by Evidence, some of which is new. Anonymous. Kegan Paul, Trench, Trubner & Co., London, England, 1909. Pages 127. Price 3c. 6d.

The unknown author uses "telepathy" as the new proof of the possibility of the resurrection of Christ. He can thus be shown to have appeared not merely to isolated individuals, but also to a large number of believers at once. He considers psychical research a very profitable field for the student of the life of Christ. He makes an ingenious argument, but "telepa-

thy" itself is a matter so greatly challenged that one does not feel that the positive evidence is very large. The author is prudent and does not mean to eliminate the supernatural by his telepathic hypothesis. The idea has interest, but it is not conclusive.

A. T. Robertson.

The Message of the Son of Man. By Edwin A. Abbott, Author of "Silanus the Christian", etc. Adam and Charles Black, Soho Square, London, 1909. Pages 166. Price 4s. 6d.

Dr. Abbott is still fruitful and, as always, helpful. He has a larger work in press called "The Son of Man," but he sends out this abridgment first. He is not satisfied with the older view that "The Son of Man" is merely Messianic, nor with the newer view that the term is simply the current Aramaic for "man" or "any man." Dr. Abbott thinks very little of the confusion and inconsistencies of this Aramaic explanation. He, on the other hand, is disposed to turn to the Old Testament rather than to the Apocrypha for the origin of the phrase. It is in Ezekiel especially, that "son of man" occurs about a hundred times. The idea of Dr. Abbott is that by "the Son of Man" Jesus meant ideal humanity which was to conquer all things personified in himself. There is, I think, little doubt that this ideal or representative sense is present in the terms as used by Jesus, and may, as Dr. Abbott argues, be the origin of the expression. I am not, however, sure that Dr. Abbott is right in denying a Messianic sense to the expression before the time of Christ. Dr. Abbott argues that, when the Jews asked Jesus to "tell us plainly" if he was the Christ, they made the request because they did not understand his mystical term "Son of Man." That is a possible, but by no means a necessary view. They may have meant by "plainly" the desire that he would use the technical term "Messiah" so as to make a charge against Jesus as was done when before Caiaphas he did confess that he was the Christ. In Jo. 12:34 the inquiry of the people about "this Son of Man" as a strange kind of Messiah clearly, to my mind, means that they did understand the term to be Messianic. I do not think that Dr. Abbott rightly interprets this verse.

But the book as a whole is very interesting and suggestive indeed. A. T. Robertson.

Saint Peter. By Richard Arnold Greene. Sherman, French & Co., Boston, 1909. Pages 47. Price $1.00 net.

Mr. Greene has written readable verse that flows along easily without any distinctive poetic charm or passion, but with clear grasp of the facts of Peter's life and real sympathy with his struggles. The devotional tone is genuine and helpful.

A. T. Robertson.

Paulus an Philemon. Von Dr. phil. Alexis Schumann, Pfarrer in Leipzig. J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany. S. 121. Price m. 1.50. Geb. M. 2.25.

A most delightful and sensible exposition of Paul's *Multum in Parvo*. The Epistle itself is set in its true light and its sympathy, tenderness, and sanity well brought out. Besides Dr. Schumann properly points out the influence of this Epistle on the abolition of slavery in the world. The social problems that Christianity has to face are referred to. The writer has warmth and enthusiasm. As a result his book has added charm of style. It is one of the very best expositions of Philemon.

A. T. Robertson.

The Letters of St. Paul to Corinth. By the Rev. Dawson Walker, M.A., D.D., Theological Tutor in the University of Durham. Society for Promoting Christian Knowledge, London. E. S. Gorham, New York, 1909. Pages 114.

Readers of the Review and Expositor will recall the able and luminous articles of a year ago of Dr. Dawson Walker on The Corinthian Letters. It is a matter of congratulation all round that these articles are now in book form. I know of no handy volume that gives the needed information for the intelligent general reader so well as does the present volume. Dr. Walker has a clear grasp of all the questions involved, sees their mutual relations, seizes strongly the main points of the Epistles,

and sets the whole in clear outline. The book deserves a wide reading on this side of the ocean. A. T. ROBERTSON.

Jesus und Paulus. Von G. Wurstmann. Verlag von C. Bertelsmann, Gütersloh, Germany. 1907. S. 84. Price 60Pf.

This excellent little book comes in the "Biblische Volksbucher" series. It is an able and fearless exposition of the dependence of Paul on Jesus. He is the apostle of Jesus. He preaches the gospel derived from Jesus. He lives the life in Jesus. The author has small patience with Wrede's "Jesus or Paul" alternatives. He sees no conflict between Jesus and Paul, and least of all thinks that Paul originated his gospel or perverted the gospel of Christ. It is a vigorous polemic and a good tonic for all who need a clear word on this important subject. A. T. ROBERTSON.

St. Paul and His Mission to the Roman Empire. By Christopher N. Johnson, K.C., LL.D. Pages 199. Price 1s. 6d. A. & C. Black, Soho Square, London England.

The author is a scholarly layman of Edinburg and prepared this volume for the "Guild" Series of Handbooks for the Church of Scotland. This notable Series contains Prof. James Robertson's "Our Lord's Teachings" and Prof. W. P. Patterson's "The Pauline Theology." Mr. Johnson has presented a very clear and very readable outline of the life of Paul well adapted for its purpose. It is written not so much in the spirit of a Pauline specialist as from the point of view of a keen modern mind eager to interpret for present-day readers the complicated story of Paul. A. T. ROBERTSON.

A Grammar of the Old Testament in Greek according to the Septuagint. By H. St. John Thackeray, M.A., Sometime Scholar of King's College, Cambridge. Vol. I. Introduction, Orthography and Accidence. The University Press, Cambridge, England; C. F. Clay, Fetter Lane, London; G. P. Putnam's Sons, New York. Pages 325. Price 8s.

This Grammar has been long expected. It has taken eight

years, so the author tells us, to complete Vol. I. One hopes that Vol. II. on Syntax may not have to wait so long. The need for a grammar of the Septuagint has been very great. The relation between the Greek of the New Testament and that of the Septuagint is so close that a considerable obstacle to scientific study of New Testament Grammar will now be removed. Until a year ago when Helbing's excellent "Grammatik" appeared the best discussion of the grammar of the Septuagint was to be found in Conybeare and Stock's "Selections from the Septuagint." But Prichari's "Essai sur le grec de la Septante" (1908) was a splendid summary of the subject. My hopes about Thackeray's "Grammar" are fully met, even more than met. The book will be a boon not only to the worker in the field of the Septuagint, where it is indispensable, but a help of the first importance to the student of the New Testament Greek. The author has a splendid discussion of the κοινή and shows that the Septuagint is written in the vernacular κοινή with the exception of Esther, Job, Proverbs, part of Daniel (O) and I. Esdras, which are literary, while Wisdom, 2, 3, 4 Maccabees are even Atticistic. Dr. Thackeray renders great service by the clear distinction between the Greek of different parts of the Septuagint and between different Manuscripts also. The number of Hebraisms he finds much fewer than was once supposed and they are chiefly in the later books when the letter of Scripture had come to have special emphasis. The Septuagint is on the whole a faithful representation of the κοινή. The different books reflect the κοινή of the time of translation. He considers that the "Jewish Greek" or "Biblical Greek" idea has received its death-knell. It is a matter of sincere congratulation all round that this noble undertaking has come to realization. May the Syntax soon appear. A. T. Robertson.

A Short Grammar of the Greek New Testament. For Students Familiar with the Elements of Greek. By A. T. Robertson, A.M., D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary. A. C. Armstrong & Son, New York. Second edition. 1909. Pages xxix+240. Price $1.50.

The first edition of this work appeared in October, 1908. In

seven months a second edition was called for, an English edition had been brought out by Hodder and Stoughton, an Italian translation had been asked and arranged for by the Libraria Editrice Fiorentina, Florence, and now a German edition is in preparation and will shortly appear from a German publishing house. This remarkable record is due to the need for such a work and to the fact that Prof. Robertson entered this open field not with the tentative effort of a novice, but with the skill of an equipment second to none.

He was thoroughly versed in all the Greek literature and with all the scientific study of the literature and the language. He had acquainted himself critically with the significant recent discoveries in this field. He had in all his studies pursued the historical and comparative methods which alone can yield correct knowledge of a language in any of its fields. It is no wonder, then, that colleges and seminaries have taken up the work with such enthusiasm. The author is thus contributing to the fuller knowledge of the Bible. Greek scholars and students will await with keen expectancy the promised larger and completer Grammar of which this little work for the use of undergraduate classes is so encouraging a forerunner.

W. O. Carver.

Mountain Pathways. A Study in the Ethics of the Sermon on the Mount Together with a Revised Translation and Critical Notes. By Hector Waylen. With an Introduction by F. C. Burkitt, M.A., D.D., Norissian Professor of Divinity in the University of Cambridge. London, Sherratt & Hughes, 1909. 95 pages. Paper, 2s. 6p. net. Also bound in cloth, $1.25.

The introduction to this work may be passed by as a friendly evasion. The work itself is one of striking interest, more for its novelty and independence than for any great value it may possess. The author thinks that the earliest Syrian versions, being older than any extinct Greek text of the New Testament, and at the same time in a language so much nearer the Aramaic in which the earliest records were set down, is likely to represent more nearly the words of Jesus than the Greek text. He therefore follows this principle in some of his translations. His

translation is striking and suggests some new ideas, but for the most part its variations from the recognized English versions seem to seek novelty quite as much as accuracy. The critical notes are valuable, particularly for the reader unacquainted with technical matters.

Fifty-eight pages are occupied with discussions of disconnected topics from the Sermon on the Mount. The author pleads for a literal acceptance of the ethical laws as given in this Sermon and presents his case with convincing skill. He writes from the Quaker standpoint, with a distinct recognition of "psychic" influences, and in this way contributes some highly suggestive observations. The notes on "Christian Non-resistance," "Judge Not," and "Many Powers" are particularly stimulating." W. O. Carver.

3. THE OLD TESTAMENT.

Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt. I. Lieferung: Älteste Geschichtsschreibung und Prophetie Israels. Von Prof. Lic. Dr. Hugo Gressmann. Bogen 1—5. Preis 80 Pf. Göttingen, Vandenhoeck und Ruprecht, 1909. Also to be had of Lemcke & Buechner, New York.

Gressman of Berlin, Gunkel of Giessen, Hans Schmidt of Breslau, and Stärk of Jena are at work on a selection of pieces from the Old Testament. Such parts of the Old Testament as seem to be of greatest interest religiously and ethically are translated into German and provided with general explanations. The notes are not after the fashion of a critical commentary, though the work is founded on thorough-going radical criticism. The work is addressed to laymen, pastors and teachers, offering to them the results of critical study of the most interesting parts of the Old Testament. The parts omitted from the work are recapitulated in the proper place, so that the reader may gain a connected view of the Old Testament. The work bids fair to have a wide sale wherever the German language is read. John R. Sampey.

Altorientalische Texte und Bilder zum Alten Testamente in Verbindung mit Dr. Arthur Ungnad und Dr. Hermann Ranke herausgegeben von Lic. Dr. Hugo Gressmann, a.o. Professor der Theologie in Berlin. Erster Band: Texte. Zweiter Band: Bilder. Verlag von J. C. B. Mohr (Paul Siebeck) Tübingen, 1909. Ladenpreis: geheftet M.7.20 I., M.7. 20 II., gebunden in Halbfrz. M.17.

In the first volume are 253 pages of texts that throw light on the Old Testament. The reader finds in one handy volume a good German translation of about all the monuments that have been deciphered that aid materially in the understanding of the Old Testament. Dr. Ungnad has translated a great variety of Babylonian-Assyrian texts, including myths, hymns, historical and chronological texts, the Code of Hammurabi, etc. He has also translated a number of Hebrew and Aramaic inscriptions. Dr. Ranke is the translator of the Egyptian texts, of which there is a large number. The volume is valuable in that it brings together a great variety of material from the two great centers of ancient civilization in the midst of which the Old Testament religion grew up and flourished. Gressmann is to be congratulated that he has not ignored the Egyptian texts.

The second volume is a joy to the eye. Many of the photographs of ancient monuments are quite artistic, a goodly number in Palestine having been taken by Dr. Gressmann himself. Here again we are impressed by the variety of the collection. Little has been omitted that throws light upon the Old Testament. The book is valuable for the student and the general reader alike.

JOHN R. SAMPEY.

An Introduction to Ecclesiastes, With Notes and Appendices. By A. H. McNeile, B.D., Cambridge: at the University Press, 1904. Pages 168.

McNeile's Introduction is recognized as a book that every critical student of Ecclesiastes ought to have. While accepting the view that our present book is the work of at least three minds, McNeile combats many of the vagaries of modern radical critics. He imagines that a proverb-maker interspersed all

the proverbs in the book, in the midst of the sceptical complaints of the original author. He thinks that a pious Jew of orthodox views then inserted into the roll many statements intended to correct the infidelity of the original author. The book would thus be the work of an author and two editors. Many of the best students still hold to the unity and integrity of Ecclesiastes.

The notes are scholarly, and much attention is given to textual criticism. JOHN R. SAMPEY.

Seelenglaube und Unsterblichkeitshoffnung im Alten Testament von Lic. Dr. Paul Torge, Pfarrer an der Melancthonkirche in Berlin. Leipzig, J. C. Hinrichs'sche Buchhandlung, 1909. 8 vo., ss. 256. Preis M. 5, geb. M. 6.

The author belongs to the school of Wellhausen and Stade. He has made large use of the rapidly multiplying literature on Babylonian religious belief and practice. He has also made a careful study of all the passages in the Old Testament that refer to the grave, Sheol, and the life after death. He recovers from the historical and the poetic and prophetic books of the Old Testament many evidences of necromancy and other superstitious rites among the Israelites. He recognizes among the Hebrews two radically different views concerning the hereafter, one death as the end of man, while the other looked for a new and better life after death. The sceptical view was espoused by the Sadducees, while the Pharisees believed in the immortality of the soul and the resurrection of the body. Torge thinks that this final stage of the doctrine of the future was the result of the combination of the faith of the pious with the superstition of the common people. The author shows familiarity with the extensive literature of his subject, and writes in an entertaining style. JOHN R. SAMPEY.

V. CHURCH HISTORY.

The Wars of Religion in France, 1559-1576. The Huguenots, Catherine de Medici and Philip II. By James Westfall Thompson, Ph.D., Associate Professor of European History in the University of Chicago. The University of Chicago Press, Chicago, 1909. Pp. 635. Price $4.84 postpaid.

The author justifies his action in adding another book to the immense literature on the Huguenots on the twofold ground that during the thirty years which have passed since the publication of Baird's great work, "The Rise of the Huguenots," much new material has come to light which has not been utilized in any general work, and that each generation has its own viewpoint and method of expression. And indeed there was ample justification for a work of this kind and scope. The aim and scope of the present work are not the same as in Baird. Moreover, several notable source-books have been published since Baird's book appeared. The author does not claim to have added greatly to the stock of knowledge of the period treated, but he does claim to have brought together the results of research in various fields and presented them as a consistent whole as nobody else has done. With regard to the economic side of the history he says, "It is the writer's belief that he is the first to present some of the results of recent research into the economic history of sixteenth-century France to English readers" (p. ix.). With regard to the formation of the various local and general leagues, Catholic and Protestant, the author modestly claims that "two or three new facts have been brought tc light" (p. xi.). "The history of the Catholic Associations in the provinces, hitherto isolated in many separate volumes, has been woven into the whole and some new information established regarding them" (p. xi.).

As to the aim of the work the author states that "while the present work falls in the epoch of the French Reformation, no attempt has been made to treat that subject in so far as the Reformation is assumed primarily to have been a religious manifestation. Doctrine, save when it involved polity, has been ig-

nored" (p. ix.). One who seeks a history of the French Reformation in this volume will, therefore, be disappointed. On the other hand the history of wars no longer greatly interest many people. But this is not a military history. It is the political side of the wars rather than the military which the author follows and brings into clear light. "Into the political, diplomatic, and economic activities of the period I have tried to go at some length" (p. ix.). It is this characteristic which gives the book its value. The complex of motives which entered into the great struggle in France are presented with a clearness and impressiveness not found elsewhere so far as the reviewer is acquainted with the literature of the subject. The tremendous influence exerted by Spain and Philip II upon France during this period is set forth in a striking way. Also the influence of England and Elizabeth upon the aspirations, expectations and efforts of the French Protestants.

The style is not particularly good. At times the sentences are awkward and lacking in clearness. There are some typographical errors. But the most serious defect is the sense of incompleteness which the volume leaves. The work should be extended in a second volume to the issuance of the Edict of Nantes. The present volume leaves the reader suspended in the midst of the great civil struggle, occasioned if not caused by religious reform, in France. It is to be hoped that the author will continue his labors in this direction. There are some interesting and valuable documents in the appendix. The constant citation of sources and authorities, together with historical and other dissertations in the footnotes, gives a sense of authority and certainty, and constitutes a valuable feature of the work, especially for scholars and investigators. W. J. McGlothlin.

Federal Council of the Churches of Christ in America. Report of the First Meeting of the Federal Council, Philadelphia, 1908. Edited by Elias B. Sanford, D.D., Corresponding Secretary. The Revell Press, N. Y.

This stout, well-bound volume of 578 pages contains a great variety of materials—minutes of reports by committees, discussions, actions taken, addresses representing practically all

the evangelical denominations and every kind of ecclesiastical position. The material varies much in value and ability, much of it being of a high order. It constitutes an impressive emphasis of the widespread desire for the elimination of friction and the reduction of the evils of a too sharp competition among the various denominations. If one wishes to know how many of the church leaders of America feel about church federation —not church union—this volume affords the material. Surely the Spirit of Christ was moving among these men.

W. J. McGlothlin.

Histoire du Dogme de la Papautè, des Origines a la Fin du Quatrieme Siecle. Par l'Abbè Joseph Turmel. Deuxième Edition. Paris, Librairie Alphonse Picard et Fils, 1908. 12mo., pp. 492. Price 4 francs.

The learned abbé has industriously gathered from the literature of the first four centuries everything that has even a remote or seeming bearing upon the superior authority and dignity of the bishop of Rome. While he naturally, as a faithful supporter of papal authority, makes the most of all the materials that favor papal ascendency, it must be said that he carefully abstains from the use of documents of doubtful authenticity and makes no effort to suppress or to distort adverse testimony. He freely admits that Cyprian, who in his tract on the "Unity of the Church" seems to give a certain primacy to Rome as the Cathedra Petri and the centre of episcopal unity, was always ready to defy or denounce the bishop of Rome when he deviated from right paths in doctrine or practice. The author is acquainted not only with the literature of the first four centuries, but with the critical researches of German and other scholars as well. Considering the fact that he is an avowed Ultramontane, his historical survey of the relations of the bishops of Rome to other bishops during the first four centuries seems remarkably fair-minded. The *de jure* authority was in his opinion far from becoming *de facto* during the period covered. So far as the reviewer has noticed, the author brings forward nothing new either in material or in argument. The book is an excellent resume written in the elegant and popular

style in which the French excel. It belongs to a series entitled "Bibliothèque d'Histoire Religieuse."

ALBERT HENRY NEWMAN.

Innocent III. Royautés Vassales du Saint-Siège. Par Achille Luchaire, Membre de L' Institute. Paris, Librairie Hachette et Cie. 1908. Pp. 279.

Three volumes of this great work have already been reviewed in these columns. The general characteristics of the whole were then set forth. This volume contains and completes the biography on the same high plane of historical and literary excellence attained in the former volumes. In this volume the author treats of Innocent III and the vassal kingdoms of the Holy See. There are four divisions of the subject. Chapter I is devoted to the states of the Spanish peninsula, Chapter II to the Magyars and the Slavs among whom Innocent played a great role. The next two chapters treat of the Catholic church in England, Chapter III dealing with the church of England and Richard Coeur de Lion and Chapter IV with John Lackland and the Papacy. In the final chapter the author takes up the history of the relation between Innocent and his own country in the person of the great Philip Augustus. The rich historical materials are handled in a masterful way from both the historic and literary standpoints, and the work as a whole will undoubtedly take its place among the great biographies.

W. J. MCGLOTHLIN.

Religionsgeschichtliche Volksbücher. IV, Reihe 9. Heft. Johann Calvin von Dekan D. A. Baur-Weinsberg. Tübingen, 1909. J. C. B. Mohr. P. 48. Price 50 cents.

The Calvin centennial has called forth an extensive literature, for the most part in the form of magazine articles. Among the pamphlets nothing has appeared which gives a fuller and clearer view of the great reformer and theologian than the one before us. It is a fresh, vigorous and independent restatement in brief space of the main facts and chief characteristics of Calvin's life and work. Those who read German can get nothing of the same length which is better.

W. J. MCGLOTHLIN.

Transactions of the Baptist Historical Society. Baptist Union Publication Department, London. Vol. I. No. 1, Nov., 1908; Vol. I. No. 2, April, 1909. Price two shillings each.

No undertaking of recent years promises more toward clearing up early English Baptist History than this publication. As stated in the prefatory note to the first number, "the more obvious functions of the 'Transactions' will be (1) to circulate and give permanence to papers read at the meetings of the Society; (2) to communicate papers accepted on behalf of the Society, but not read or discussed at its meetings; (3) to provide a means of communication between members—other and less formal than papers—on matters of historical research."

The first two numbers lie before me and the contents are rich in valuable material. Little more than a list of subjects can be given here. The first number contains "Early Welsh Baptist Doctrines, set forth in a manuscript ascribed to Vavasor Powell," "Letter of Dr. Carey to William Carey, Jr.," a very illuminating paper by Dr. W. T. Whitley on "Baptists and Bartholomew's Day," in which he shows that fewer Baptists than has been thought were deprived by Charles' Act of Uniformity; "William Vidler, Baptist and Universalist," "Porton Baptist Church, 1655-1685," and editorial notes.

The second number contains the circular Letter of the Western Association in 1656, opposing Baptist preachers receiving aid from the state as some of them were doing, several communications of various kinds from the early part of the nineteenth century and an interesting paper by Dr. W. T. Whitley giving reasons for believing that Leonard Busher was a Dutch Anabaptist rather than an Englishman. There is also the first installment of a bibliography of Baptist literature from 1611 to 1688, a work which will certainly be very useful to Baptist historians.

The "Transactions" are henceforth to be published three times annually and should be in the hands of everyone who is interested in early Baptist history.

W. J. McGlothlin.

A Restatement of Baptist Principles. By Philip L. Jones. American Baptist Publication Society, Philadelphia. Pp. 119. Price 50 cents.

The Story of the Baptists Told for Young People. By the Rev. Arthur Dewdney, Wellington. H. H. Driver, Bookseller, Dunedin, N. Z. 1909. Pp. 68.

It is well that Baptist principles should be frequently stated, so as to keep them in touch with the world as it is. They are changeless since they are final and fundamental, but their statement and application should vary with the age. Dr. Jones has given us a good fresh statement of the old principles. It will prove valuable to young people and others.

The second pamphlet is not so valuable. It reproduces absolutely views that have long been untenable, gives nearly all its space to Baptist sufferings in the past and almost nothing to Baptist achievements in more recent times, places John Milton among Baptist worthies, etc. It will not create the right spirit among young people. It is a good booklet to leave alone.

W. J. McGlothlin.

VI. SOCIOLOGY.

Social Duties From the Christian Point of View. A Text-book for the Study of Social Problems. By Charles Richmond Henderson. Chicago. The University of Chicago Press. 1909.

This is one of the "Constructive Bible Studies, Advanced and Supplementary Series," being issued by the University of Chicago Press. Dr. Henderson is a loyal Christian and one of the foremost authorities on practical sociology in this country. It is not surprising, therefore, that we should have in this volume "a study" that is thoroughly Christian in spirit, thoroughly scientific in its grasp of principles and thoroughly practical in its suggestions as to social service. The author recognizes the sketchy or fragmentary character of the treatment. But under the circumstances this is inevitable. It is a text-book for young men and women, and its suggestions are supposed to be amplified and illustrated by competent teachers.

It is suitable for use in college classes, or in advanced Sunday school classes.

Two characteristics of the book especially impress this reviewer—its breadth of scope and the general soundness of its teaching. After a brief "General Survey," he takes up the social duties relating to the family; duties to neglected children; duties to workingmen; duties in rural communities; the several important phases of urban life—such as public health, economic interests, educational agencies, city government—and emphasizes the duties of citizens in connection with these important interests, and brings into relief the vital relation of the church to the concrete, practical questions of social welfare. He then discusses the questions of charities and correction; the duties of corporations; duties relating to the business class and the leisure class; duties in relation to government; and duties growing out of international relations.

As already indicated the point of view is both Christian and scientific; and high practical ideals are constantly held before the reader. It is not necessary to agree with the author in every particular to say that any young person who masters this book will take up his duties as a citizen and a Christian with a broad and soundly ethical view of his relation to the many-sided life of the world, and must feel himself to be a living and responsible factor in the organism of human society. Its study by young people is bound to develop their social consciousness, and a broader, more definite, more vivid social consciousness is greatly needed. Our social organization has grown faster than our social conscience.

A helpful feature of the book is that each lesson is followed by a series of questions, suggesting profitable lines of study, and by valuable references to the literature of the subject.

C. S. Gardner.

Profit and Loss in Man. By Alphonso A. Hopkins, Ph.D., Author of "Wealth and Waste." Funk & Wagnalls Company. New York and London. 1909.

Dr. Hopkins has doubtless given as much study as any living man to the problem of the liquor traffic, or the Temper-

ance Question, as it is usually styled. This is a series of lectures on various phases of this widely discussed question. The moral and economic phases of the problem are treated in a way satisfactory to those who believe in the prohibition of the liquor traffic. The discussion is always clear and frequently quite powerful in its grasp of facts and principles, both ethical and economic, and in the moral earnestness and cogency with which they are presented. So far as these phases of the discussion and the manner of their presentation are concerned, we could hardly ask for anything better than these lectures.

But when our author comes to discuss the political phases of the problem, our dissent is emphatic. Dr. Hopkins has long been one of the leading figures in the Prohibition Party; and his contention is that that party is the most appropriate and effective agency through which this great reform is to be realized. We do not deny that the Prohibition Party has been useful in some ways, and we honor the men who have stood loyally in its ranks, believing that the building up of a separate political organization was the shortest route to the extermination of the infamous liquor traffic. But surely experience teaches too plainly for its lesson to be overlooked by those who are not prejudiced that the non-partizan method is more effective in this particular reform. It is indicative of a superficial understanding of the philosophy of government to assume, as our author seems to do, that every great reform must create for itself a political party as a necessary instrument for its realization. The great advance in temperance reform has been effected through the Anti-saloon League, a non-partizan association of all the moral forces of the commonwealth, working through existing political organizations; and all indications are that the movement will be brought to its consummation by the same means. C. S. GARDNER.

Misery and Its Causes. By Edward T. Devine, Ph.D., LL.D., Schiff Professor of Social Economy, Columbia University, General Secretary of the Charity Organization Society of the City of New York, and Editor of "The Survey." The MacMillan Company, New York. 1909. Price $1.25.

In the editor's preface it is stated that "Professor Devine's

'Misery and its Causes,' like Professor Patten's 'New Basis of Civilization,' with which this series began, attempts to articulate a new social philosophy, pragmatic, economic, and socially adaptable to the existing conditions of American life." The series referred to is the yearly course of lectures in Columbia University on the Kennedy foundation. As is well known, Dr. Devine has both a theoretical and practical acquaintance with social problems; and intelligent people are fast coming to realize that the practical handling of social problems and situations ought to be directed by persons who have a scientific knowledge of the principles involved. One can therefore follow Dr. Devine with great confidence as he leads us into the bewildering labyrinth of human misery.

The central contention of the book is that misery is due to maladjustment. He uses the word misery, not in the sense of unhappiness in general, but as referring to those lamentable conditions of life that prevail in the very poor, crowded, congested districts of our cities, and to some extent also, but much less noticeably, in many rural communities. To use his own words, he holds "that these hardships [of our modern poor] are economic, social, transitional, measurable, manageable." They are something that can be intelligently grappled with and prevented, because society can control the conditions which are their primary causes. There is nothing mystical or inevitable about them. Excessive poverty, with all the miseries which we find associated with it, is not due to the original depravity of the poor. "It lies not in the unalterable nature of things, but in our particular human institutions, our social arrangements, our tenements and streets and subways, our laws and courts and jails, our religion, our education, our philanthropy, our politics, our industry and our business." Whether this sweeping proposition is true without qualification or not, it is certainly true that social thinkers are coming to this conclusion. And this is announced not as an academic theory, but as the result of years of practical dealing with the problem of the poor in our largest, most crowded, most representative American city.

After elaborating this general principle, the author proceeds

to discuss the leading phases of this misery as it is seen by social workers.

First, "out of health." One or two sentences will indicate the line of his thought. "Disease has its social as well as its individual side, and the winning fight of society with one kind after another is one of the most satisfactory chapters in the history of civilization." "The rate at which any community is lowering its death rate from typhoid and from intestinal diseases of infants, the two principal remaining filth diseases, is an approximate index of its civilization." Many diseases are occupational; many are due to the conditions under which the poor work in factories; many are due to the unsanitary tenement houses; many are due to the ignorance of the poor. Diseases which are due to all such causes are socially preventable.

He next discusses "unemployment"—a word which he admits is barbarous, but not so barbarous as the fact. This is very largely due to the frequent shifts and changes in the industrial world. One is surprised when he looks into the facts to discover how much fluctuation and shifting of one kind or another there is in the world of industry even in the most steadily prosperous times. So familiar is the fact of unemployment and it is regarded as so much a matter of course, that some economists claim that the industrial situation requires a fringe of unemployed laborers in order that new enterprises may be started or old ones enlarged. If in addition to what may be called the normal or regular shifting of industry we consider the great crises in which thousands are thrown upon the street without work, it will soon become apparent that this lack of economic balance and adjustment must become the cause of untold misery; and we must bear in mind that recurring periods of unemployment lead most naturally to the formation of shiftless habits and finally to moral degeneracy. One of the troubles in this age of specialization is that workmen find it difficult to pass from one occupation or form of labor to another. We need to cultivate or promote "occupational mobility," and this our author points out is primarily a question of general education. The workman needs a fully developed and

well correlated brain so that he may easily adjust himself to new conditions and a new form of labor.

Another form of misery discussed is friendlessness—but we cannot follow the author through all his discussions. After considering a number of the adverse conditions, under which the poor labor, he brings the volume to a conclusion with a most interesting chapter on "The Justice and Prosperity of the Future," in which he does not indulge in any impossible dreams nor forecast a radical program of socialism, but pictures a social state which is quite practicable and truly conservative, in which society shall deal intelligently and vigorously with the maladjustments which are so prolific of poverty and misery.

The treatment is inductive. His generalizations are based upon a careful study of five thousand dependent families in New York and illustrated by many concrete cases dealt with in his social work. This is a valuable book.

C. S. Gardner.

Social Organization. A Study of the Larger Mind. By Charles Horton Cooley, Professor of Sociology in the University of Michigan, Author of "Human Nature and the Social Order." Charles Scribner's Sons. New York. 1909.

Dr. Cooley is a profound student of the social life on its psychological side. He says: "I apprehend the subject on the mental rather than the material side. I by no means, however, overlook or wish to depreciate the latter." The subject of this book is, therefore, the organization of ideas, feelings, sentiments, volitions, which underlie the objective, external structure of society. Society is primarily and fundamentally a system or net-work of psychic relations and reactions.

The first two chapters are of the character of a general introduction, and contain a singularly clear discussion of the relation of the individual to society. "Social consciousness, or awareness of society, is inseparable from self-consciousness, because we can hardly think of ourselves excepting with reference to a social group of some sort, or of the group except with reference to ourselves." "Self and society are twin-born, we know one as immediately as we know the other, and the notion

of a separate and independent ego is an illusion." These two sentences indicate his position on the old question whether the individual or society is primary. Individual consciousness and social consciousness are but different aspects of the same mind. We have no quarrel with his argument as to this question until he presses it to the point of denying—at least that seems to be the implication of his words—the real freedom of the individual. This we do not believe to be a necessary implication of the principle expressed in the sentences quoted; and it may be that if the author's views as to this matter were more fully elaborated the objection would be removed.

Part I. is devoted to the discussion of primary groups (the family, the play ground, the neighborhood), the primary ideals developed in these groups and the extension of these ideals as the social group enlarges. Social progress consists primarily in the extension of these ideals to an ever-enlarging group. "The creation of a moral order on an ever-growing scale is the great historical task of mankind, and the magnitude of it explains all shortcomings." Perhaps it is exaggeration to say "all shortcomings," but the more one studies the history of social development the more apparent it will become that the statement is approximately true. "A very general fact," he says, "of early political history is deterioration by growth." It may be questioned whether it will not prove to be a fact of late as well as of early political history. The external, mechanical organization of society has enormously developed in modern times and the question is whether the social mind is sufficiently organized to sustain it, whether there is a sufficiently strong and vital organization of social feeling and moral ideals to operate the vast mechanism in the interest of justice.

Our author's discussion of Communication, in Part II. and its significance in the development of social organization on its mental side, is full of suggestion and interest. The growth of the means and of the fact of communication, its inevitable impetus toward deomcracy, its enlargement and "animation" of consciousness, its promotion of individual development as well as its socializing tendency are strikingly brought out. It may also be true that the enormous increase both of the scope

and the stimulation of life tends to result in a certain "superficiality;" but this does not seem to us to be unquestionable. That the narrower scope and milder stimulation of the life of former times were compensated for by a greater depth is not to be taken for granted. If the enlargement of life is accompanied by a corresponding shallowness, it is not easy to see what causes the increased "strain" of life. The total pressure would be the same. As life enlarges in one dimension it is not necessarily reduced in another. Consciousness does not remain from generation to generation a fixed quantity which, if it spreads, must become thinner. We are not sure that our author is correct in the statement that sustained attention is more difficult to the modern mind. "The constant and varied stimulus of a confused time" makes economy of attention more necessary; but where attention is bestowed is it not more alert, more intense, more penetrating?

We cannot follow our author through the remaining sections of the book except in bare outline. In the section on the Democratic Mind there is a series of profoundly interesting chapters, the general contention of which is that democracy must increase, that this extension of democracy means also increasing socialization, that the two principles are in no wise conflicting. There is no danger that the mass will submerge the individual. "To imagine that the mass will submerge the individual is to suppose that one aspect of society will stand still while the other grows." Many of the manifest defects in the social life of our time are due not to democracy, but to the confusion and general disorganization of a time of transition. The general trend of sentiment, or "socialized feeling," is toward refinement, truth, justice, kindness, brotherhood. These are the elements that are being organized into the social spirit that must express itself in the social mechanism of the future. "There is firm ground for the opinion that human nature is prepared for a higher organization than we have worked out." "An ideal democracy is in its nature religious."

We do not find less interesting or suggestive Part IV., which is devoted to the discussion of Social Classes. But we desire to commend especially the discussion of institutions in Part V.

It would be hard to find eighty pages in any book which contain more truly scientific and practical wisdom than is concentrated in these chapters, and those who are engaged or interested in organized religious work or in civic reform will find this section of the book particularly illuminating and helpful. Two or three sentences will whet the appetite. "An institution is a mature, specialized and comparatively rigid part of the social structure." "A man is no man at all if he is merely a piece of an institution; he must stand also for human nature, for the instinctive, the plastic and the ideal." "The institution represents might, and also, perhaps, right, but right organized, mature, perhaps gone to seed, never fresh and unrecognized. New right, or moral progress, always begins in a revolt against institutions."

Our book closes with some wise chapters on Public Will. "Another tendency involved in the rise of public will is that toward a greater simplicity and flexibility of structure in every province of life: principles are taking the place of formulas." "In the early growth of every institution the truth that it embodies is not perceived or expressed in simplicity, but obscurely incarnated in custom and formula. The perception of principles does not do away with the mechanism, but tends to make it simple, flexible, human."

But we cannot prolong quotation and comment. Notwithstanding some occasional lapses, this book seems to this reviewer one of the best and ablest of recent works on Sociology. We commend it most heartily to our readers. Those who read it will find their scientific conception of society enlarged and clarified: and withal they will find the style in which it is written fascinating in its clearness and simplicity, which unfortunately is not always the case in scientific discussions. It is clearly intimated in the dedication that for this charming quality of the book we are indebted to the influence of a cultured woman.

C. S. Gardner.

Socialism in Theory and Practice. By Morris Hillquit, Author of "History of Socialism in the United States." The Macmillan Co., N. Y. 1909. Pp. 361.

Mr. Hillquit is always an entertaining and instructive writer.

Moreover, he represents the best type of socialism, and views it from the historical standpoint. In his hands socialism does not look the hideous thing that it is in the demands and plans of many of its devotees. One may differ from the programme of even this saner socialism, and probably will differ if he is of a conservative temperament or is a property holder. But any fair man is compelled to admit that much good has accrued to the working people through its work.

The title of this work is attractive and the book equally so. It presents a certain type of socialism, the more moderate type, as it is in theory and practice. It is divided into two parts, Part I., on "The Socialist Philosophy and Movement," has five chapters after the introduction on "Socialism and Individualism," "Socialism and Ethics," "Socialism and Law," "Socialism and the State" and "Socialism and Politics." Part II., on "Socialism and Reform," consists of five chapters after the introduction on "The Industrial Reform Movements," "Workingmen's Insurance," "The Political Reform Movements," "Administrative Reforms," and "Social Reform." The Appendix consists of a sketch of the history of the socialist movement. The book is not a profound and scholarly treatment of the subject, but is clear, striking and popular. To a beginner it will bring much interesting information.

W. J. McGlothlin.

VII. MISCELLANEOUS.

The South in the Building of the Nation. The Southern Historical Publication Society, Richmond, Va. 1909. In twelve volumes. Vols. VII. and X.

These two volumes, we presume, are the first issued in this series of twelve on The South in the Building of the Nation. Volume seven is on the History of the Literary and Intellectual Life of the South and is edited by the late Prof. John Bell Henneman of the University of the South. Volume ten is on The History of the Social Life of the South and is edited by President S. C. Mitchell of the University of South Carolina. In Volume seven there are twenty-seven chapters covering such

subjects as Southern Poetry, Economic and Political Essays, The South's Contribution to Science and Philosophy, Law, Medicine, Surgery, Music, etc. We learn from the introduction of volume seven that two additional volumes on the Literary and Intellectual Life of the South are to appear. The plan of the book is to cover all phases of Southern Life. Each chapter is written by a man especially fitted to deal with that particular subject.

In the main the work is well done. The range of topics is too vast for review in detail. For the most part the writers represent the new South. This is as it should be. At times, however, one feels in reading these pages that the writers do not always endeavor to enter into the spirit or fully appreciate all that was best in the old South. This fault, however, is occasional only. In the main the attitude is judicial and fair.

In the matter of poetry the South has had illustrious names, including Poe and Lanier and Timrod of the past, and Madison Cawein of today, and many others. In scientific research such men as the late J. Lawrence Smith of Louisville, Matthew F. Maury of Virginia; in philosophy men like Professor Jos. Le Conte of California, Noah K. Davis of the University of Virginia, are but a very few examples of distinguished names. Sometimes one is disappointed in the allotment of space to men or subjects. In the chapter on Southern Humor a somewhat extended account is given of numerous other humorists, and the late Joel Chandler Harris is dismissed almost with a bare mention. Madison Cawein, who has come to quite wide recognition as a poet of power and range, does not fare much better in the chapter on The Poets of the South.

In the volume on The Social Life of the South there is much food for reflection. The backwardness of the South in many lines of development will become manifest to the careful reader of these pages, but along with it a sense of the magnificent opportunity now confronting the South. For example, in the chapter on Technical Education in the South we learn that the South raises more than 75 per cent. of the world's cotton supply and manufactures only 10 per cent. of the world's cotton goods. There is great need for the multiplication of technical

schools for the training of our young men. Three conclusions follow from the discussion of Technical Education in the South: first, our boundless resources in the South will be developed by ourselves or others; second, the North and East are fitting their young men to do this work; third, our Southern young men must be equipped likewise if we are to develop our own resources. Technical schools therefore are an imperative necessity. Perhaps we may say that the fundamental need of the South today is a broader and more efficient educational system.

The articles on the religious life of the South are in the main excellently prepared. There are articles on Denominational Accomplishment by Dr. R. H. Pitt; on Sunday Schools in the South by Dr. I. J. VanNess; The Layman's Movement by Joshua Levering; The Southern Pulpit by Warren Candler; Religious Movements in the South by Bishop Strange of North Carolina, and other excellent articles. The article on Religious Liberty in the South I was about to pronounce a literary curiosity. It is written by a Presbyterian. It purports to trace the struggle for religious liberty in Virginia. By an ingenious arrangement of material, by giving large space to the Presbyterian struggle for rights under the Toleration act which had nothing to do with the more fundamental question of religious liberty; by giving very limited space to the significant and far-reaching efforts of the Virginia Baptists for religious liberty in the complete sense; by faint praise of the Baptists and loud praise of the Presbyterians; by an adroit construction of the elaborate proposal of the Hanover Presbytery for a comprehensive assessment bill which proposed government support to all religious bodies; by ignoring any adequate account of the many Baptist petitions and protests and demands for full religious liberty, the author of this article manages to pluck many laurels from the Baptists and place the crown on Presbyterians for winning religious liberty in Virginia. Not only so. He attempts thorough work. He denies that Roger Williams or John Clarke established a colony where religious freedom was granted. He quotes from some source, without giving the source, the oftentimes exploded charge that Catholics were excluded from citizenship in Rhode Island. In

addition he seeks to discredit the whole claim of Rhode Island to have stood for religious freedom by the statement (also quoted) to the effect that the "Williams charter was expressly to propagate Christianity, and under it a law was enacted excluding all except Christians from the right of citizenship and including in the exclusion Roman Catholics." Evidently the writer of this article never read the Williams patent. Else he would not have published this ancient blunder that Williams' charter was "expressly to propagate Christianity." There is not the shadow of a basis for the statement in Williams' charter of 1643. In that of John Clarke in 1663 the motives which led the colonists to leave the mother country are recited as a preamble. Among these it is said their desire to preach the Gospel was among the motives. But not a word in the charter itself gives color to the claim that it was granted "expressly to propagate Christianity." The charter grants power to the colonists to defend themselves in all their rights, religious as well as civic, just as in all our American states today we enjoy those rights. But the idea that the charter of either Williams or Clarke was "granted expressly to propagate Christianity" is without a shadow of warrant from the documents themselves. Nor was a law passed under these charters against Roman Catholics as asserted. Judge Eddy, secretary of state for Rhode Island, long ago examined all the laws of Rhode Island and says there was no such legislation. Dr. Guild has done the same thing. Fac simile copies of all Rhode Island laws and acts from the first settlement in 1636 to 1705 have been published from the original manuscripts. The exception against Roman Catholics does not appear. All this is ancient history to those who have taken pains to ascertain the facts. Our surprise is that the author of the article in question should be so careless of his reputation for scholarship as to promulgate these antiquated charges.

Fortunately the article on religious liberty in the South is not representative of the work done by the writers in these volumes. We do not hesitate to pronounce the work a monumental one if succeeding volumes equal these two. Nothing could be more timely or valuable than this comprehensive

review and outlook now that the new South is coming to a consciousness of vast opportunity, great power, and high destiny. We shall await succeeding volumes with much interest and do not doubt that this great work will become a tremendous factor in the development and progress of the South.

E. Y. Mullins.

A History of Education Before the Middle Ages. By Frank Pierrepont Graves, Ph.D., Professor of the History and Philosophy of Education in the Ohio State University. The Macmillan Co., N. Y. 1909. Pp. 304. Price $1.10 net.

There are few more fascinating subjects than the history of education, and in the history of education there is no more interesting period than the one covered by this book. It is the period of beginnings; it includes the educational notions of antiquity and the beginnings of those ideals and efforts which have extended into our own time. The book is divided into two parts. Part I is termed "Non-Progressive Education," and in it the author treats the education of "Savages or Nature Peoples," "Barbarism or Early Civilization," "Egypt," "Babylonia and Assyria," "Phoenicia," "China" and "India" (the education of these two countries is treated as it is today), "Persia" and a summary on the "Character of the Earliest Civilization." Part II. is entitled "The Beginnings of Individualism in Education" and treats of education among the Jews, Greeks and Romans, and finally early Christian education.

The author shows in each instance how geographic, climatic, racial and other conditions influenced the aims, methods and ideals of education. He then points out the purposes of education in the various countries, it being military training in one, religious devotion in another, practical life in still another, or general culture as at Athens; the materials and methods of education, the standing of teachers and the methods of support, and finally the results in national characteristics and destiny. The comparisons and contrasts are most illuminating. Each chapter is provided with a select bibliography which materially adds to the value of the book.

The reviewer knows of no other volume covering the same period which is at once so clear, comprehensive and philosophi-

cal as this one. This work read as an introduction and means of general survey with a free use of its bibliography on the more important phases and divisions of the subject would give one an excellent knowledge of the development of the various types and departments of education up to the beginning of the Middle Ages. W. J. McGlothlin.

Die Grundbedeutung des Konjunktiv und Optativ und ihre Entwicklung im Griechischen. Ein Beitrag zur historischen Syntax der griechischen Sprache. Von Carl Mutzbauer. Druck und Verlag von B. G. Teubner, Leipzig, Germany. 1908. S. 262. Pr. M 8 Geb. M. 9.

Dr. Mutzbauer attempts the solution of one of the hardest problems in Greek Syntax, the root idea of the subjunctive and of the optative. The relation of the two modes to each other is a most interesting matter, and that comes in for treatment also. But that is more a matter of history, while the origin of each mode is wrapt in obscurity. The main difficulty is that both modes are used with two apparently independent ground-meanings. The trouble is to find a clear relation between these two or to discover a common root idea behind them. The subjunctive has the notion of futurity (so common in Homer) and of will (cf. hortatory use). The origin of the subjunctive (cf. the present indicative and the future indicative) is itself a matter of debate. Mutzbauer's idea (S. 8) is that the fundamental idea of the subjunctive is that of "expectation" ("erwartung"), Out of this comes naturally the use for future time and also as an imperative.

This is possible, even probable, but one hardly feels like the matter is finally settled. For the optative with its two uses of "wish" and "possibility" Mutzbauer turns to the notion of "wish" as the original while "possibility" is a weakening from that idea (S. 143). The discussion by Mutzbauer is very able. He brings to his task ample equipment and great skill. Certainly the whole matter is much simplified if his solution is correct. One can almost wish that he may turn out to be wholly correct. A. T. Robertson.

Studies in Euripides' Hippolytus. By Joseph Edward Harry, Ph.D., Professor of Greek in the University of Cincinnati. Series II. Vol. IV. No. 4. University Studies. November-December, 1908. Issued Bi-monthly. Pp. 71.

Prof. Harry is one of the first living scholars on Euripides. The present series of the "University Studies" consists in a critical discussion of obscure readings in Hippolytus, where emendation is necessary or a new insight into the meaning. In both respects Dr. Harry is in his element. His remarks are very acute and show not merely originality, but have much plausibility. Interspersed in the critical comments are numerous grammatical observations of much worth. The student of Euripides will find the volume of great service. One hopes that Dr. Harry will continue his "Studies." They are a credit to American scholarship. A. T. Robertson.

Kritisch-historische Syntax des Griechischen Verbums der Klassischen Zeit. Von J. M. Stahl, Professor an der Universität Münster I. W. Carl Winter's Universtitätsbuchhandlung, Heidelberg, Germany. 1907. S. 838. Pr. M. 22. Geb. M. 23.

This massive and really magnificent volume belongs to the "Indogermanische Bibliothek" edited by Drs. H. Hirt and W. Streitberg. It is a truly monumental production and challenges the attention of students of Greek all over the world. The author claims that the title accurately describes the scope of the work. It aims to give a truly historical treatment to the Greek verb of the classic period with only occasional excursions to the later time. And this is done critically and scientifically. He does not indeed claim originality always, but does maintain that the long years that he has given to the study of the Greek verb entitle him to a hearing when he does differ from Brugmann, Delbruck and the other masters of comparative philology. It is not possible in the compass of this review to go into details of criticism. If one wishes to see a rare and racy *critigue* of Stahl's really great book, let him read the recent issues of the American Journal of Philology, where under "Brief Mention" for several successive numbers Prof. Basil L. Gildersleeve fairly revelled in dissecting Stahl on the

Greek Verb. I have seldom, if ever, enjoyed a dissection more. But, while all of Stahl's views may not stand, probably will not, he has produced a book of solid merit and permanent value. A. T. Robertson.

The Tragedies of Seneca. By Frank Justus Miller. The University of Chicago Press, Chicago. 1907. P. 534. Price $3.20 postpaid.

The translation is into English verse and comparative analysis of the corresponding Greek and Roman plays is given with a mythological index. Prof. J. M. Manly has written also an introductory essay on the influence of Seneca on the early English drama. Seneca's tragedies deal chiefly with domestic unhappiness. They can be well apprehended in the complete furnishing of this volume, which is adapted to the use of one not familiar with Latin. A. T. Robertson.

Die Makedonen, ihre Sprache und ihr Volkstum. Von Dr. Otto Hoffman, Professor an der Universität Breslau. Vandenhoeck und Ruprecht, Goettingen, Germany. 1906. Pr. M. 8. Geb. M. 9.

Prof. Hoffman is an expert in the Greek Dialects. His three volumes on "Die grieschischen Dialekte" are standard authorities. In the first volume Dr. Hoffman discusses the national peculiarities of the Macedonians as well as the language. The remains of the dialect are very fragmentary indeed, but the known facts are cleverly set forth by Dr. Hoffman. He considers the Macedonian to be kin to the Thessalonian dialect (S. 255). It is Greek with some foreign admixture. Its influence on the vocabulary of the κοινή was very slight, but a good many proper names survive. Nothing distinctive in the way of syntax survives, but some peculiarities in the forms occur. It is on the whole rather strange that, since Alexander the Great so powerfully influenced the world, so little is known of his people, their customs and their language. But Dr. Hoffman tells us all that is known. A. T. Robertson.

The Acropolis of Athens. By Martin L. D'Ooge, Professor of the Greek Language and Literature in the University of Michigan. The Macmillan Company, New York. 1908. Pages 405. Price $2.50.

This is nothing less than a magnificent volume. To the Christian, of course, the chief interest in Athens centers on the Areopagus where Paul delivered his noble address. But the Parthenon on the Acropolis was the glory of Athens. Dr. D'Ooge has brought together practically all that is known about the Parthenon and the Acropolis. The history, the pictures, the drawings are all here and in splendid array. The scholarship is accurate and ample, as all would know.

A. T. Robertson.

Harvard Studies in Classical Philology. Edited by committee of the Classical Instructors of Harvard University. Vol. XX. 1909. Published by Harvard University, Cambridge, Mass. Pages 175.

There is a pathetic interest connected with the publication of this volume. One of the editors, Prof. J. H. Wright, died before the book came from the press. He was Professor of Greek in Harvard from 1887 to 1908.

The "Harvard Studies" are always of interest. The two chief papers are "Classical Elements in Browning's *Aristophanes' Apology*" by Carl Newell Jackson and "The Development of Motion in Archaic Greek Sculpture" by Chandler Rathson Post. The discussion of "Latin Inscriptions in the Harvard Collection of Classical Antiquities" by Clifford H. Moore is of special interest. A. T. Robertson.

The Erasmian Pronunciation of Greek and its Precursors. A Lecture by Ingram Bywater, M.A., Regius Professor of Greek and Student of Christ Church in the University of Oxford. Henry Frowde, Amen Corner, London, England. Pp. 27. Price 1s.

Prof. Bywater has done a good service in showing how Erasmus was not the inventor or discoverer of the ancient method of pronouncing Greek as distinct from the modern Greek. He had predecessors (Jerome Alexander, Aldus Manutius, Antonio of Lebrixa) and it was inevitable that the new learning should see in Greek as in Latin the changes wrought by time. A. T. Robertson.

ΣΠΥΡΙΔΩΝΟΣ ΠΑΓΑΝΕΛΗ ΑΠΟ ΤΗΣ ΑΚΡΟΠΟΛΕΩΣ ΕΙΣ ΤΗΝ ΑΛΤΙΝ ΕΝ ΝΕΑ ΥΟΡΚΗ ΕΚ ΤΟΥ ΤΥΠΟΓΡΑΦΕΙΟΥ ΤΗΣ ΑΤ ΛΑΝΤΙΔΟΣ. 1908. Address, Atlanta Daily Greek Newspaper, P. O. Station E., New York City.

This is a delightful account of a trip from the Acropolis to Altis, from the Parthenon to the temple of Jupiter Olympus. The writer is full of romantic feeling as he moves in the midst of these great historic associations. His style is vivid and flows on with ease and grace. He has love for the noble history of his people and keen enjoyment of the great ruins about him. There are numerous pictures of the ruins, the statutes, etc. Anyone at all familiar with modern Greek will have no difficulty in enjoying this racy narrative.

A. T. Robertson.

England and the English from an American Point of View. By Price Collier. Charles Scribner's Sons, New York. Pages 434. Price $1.50 net. 1909.

Mr. Collier knows the English and has told his knowledge in a most interesting way. The style is a bit nervous at times and his statistics at times seem numerous. But all in all it is an exceedingly fine piece of work. There is subtye insight into the English character at points where they are rather seclusive and elusive. The note of real sympathy is always present. There is no talking down to the English, though the sarcasm is at times very keen. The criticism is visible, but not bitter. Mr. Collier is open to the good traits in the English. Indeed, he considers the highest type of Englishmen the noblest specimen of manhood in the world. He gives in vivid fashion the character of English life and the perils of modern England.

A. T. Robertson.

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